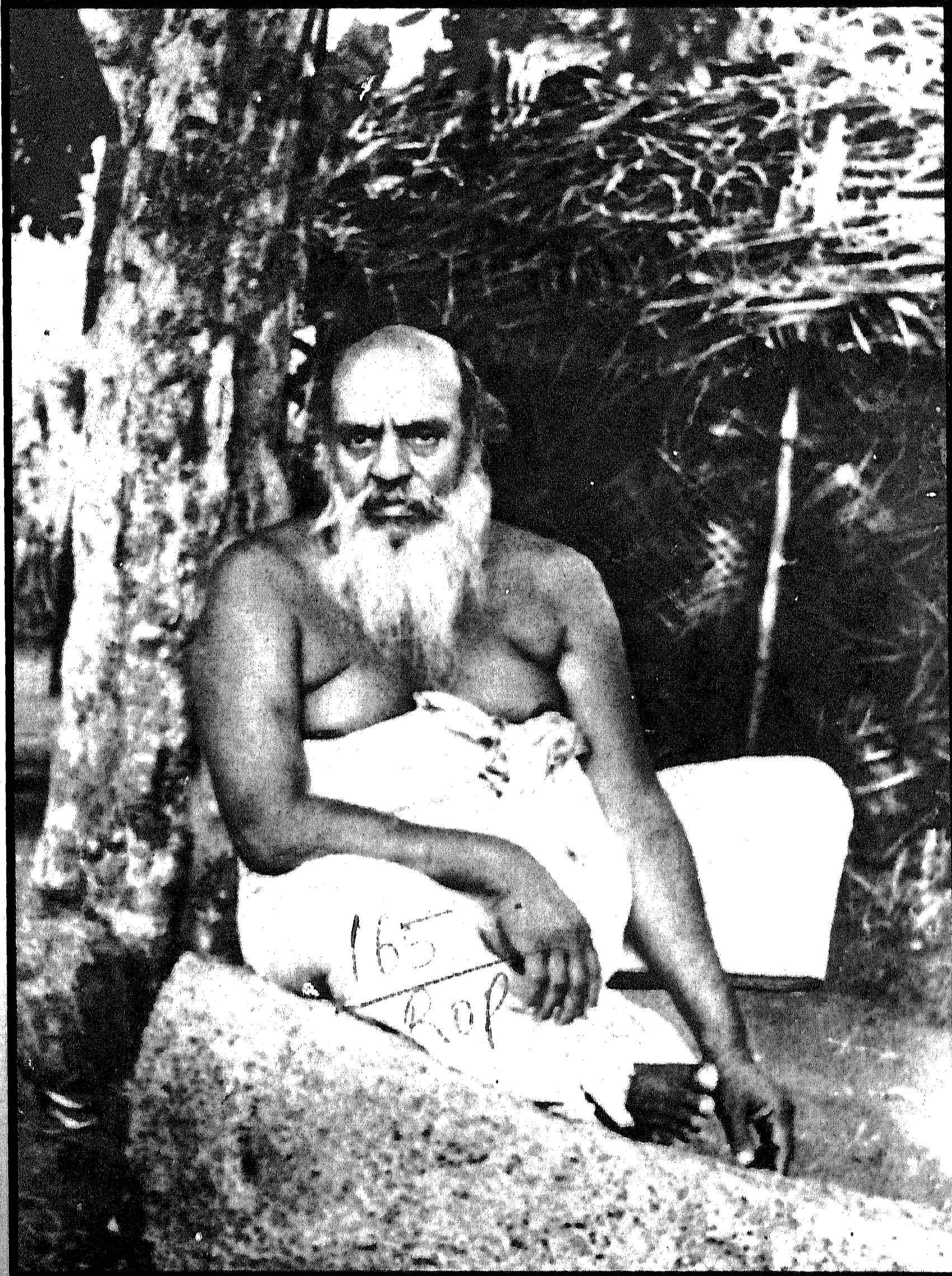


LALITHANANDA - LAHARI

(Life sketch of Lalithananda and his lineage)



LALITHANANDA - LAHARI

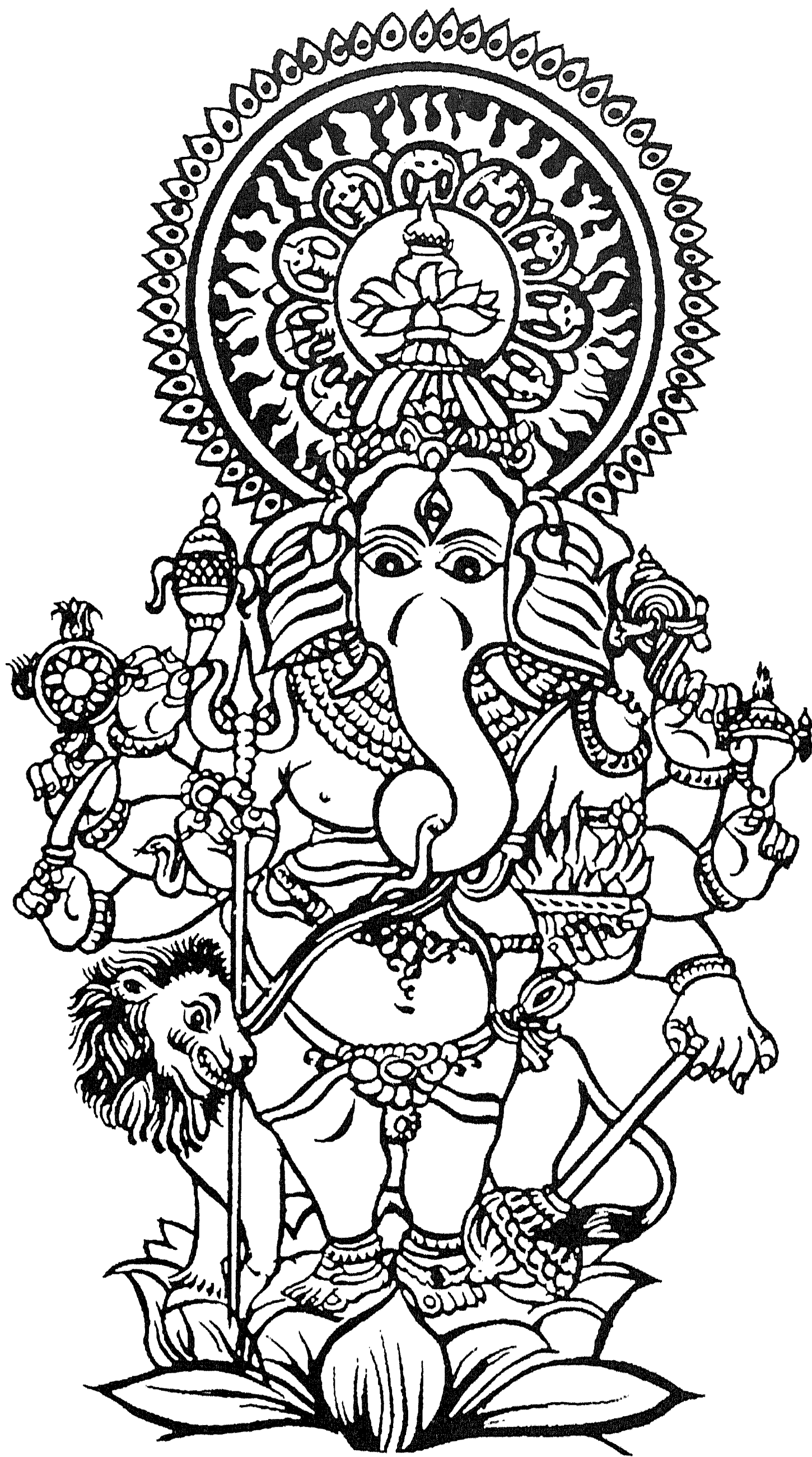
(Life sketch of Lalithananda and his lineage)



Writers

‘THE GORAS’

(Thiests and faithful servants of Lalithananda)



GANESH

తె T.V. Janardhan Rao ౧౯౮౮

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LALITHANANDA - LAHARI

(Life sketch of Lalithananda and his lineage)

Writers

The Goras

కనకలక్ష్మి

DEDICATION

Dedicated to :

His most Benevolent and Magnificent Sage,
Sri Lalithananda of the Pasumalai Hills with
an attitude of Gratitude and Prostration.

'The Goras'

PUBLISHED BY

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Vadarevu, Cheerala Mandal, Prakasam Dist.

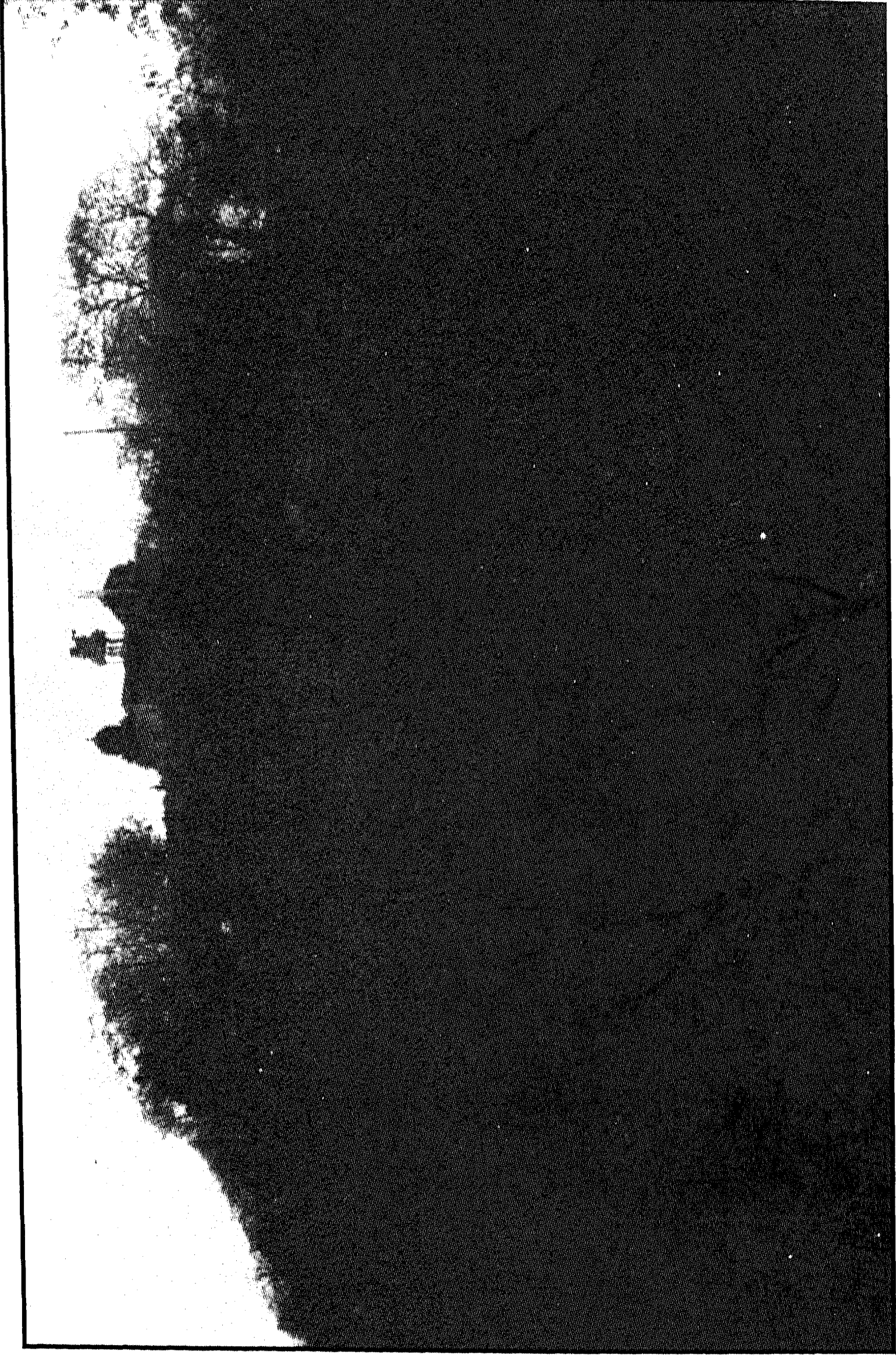
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Secunderabad - 500 056.

Priceless



PASUMALAI HILLS

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PRAYER

*We pray thee, sir,
Thy Lordship Surali Andavar of Surali Hills
We assume you sir, to be Brahman
But not sure what you are;
We pray you sir,
Be kind enough to impart knowledge
Thou art the most revered, and
The Laudable - Lauder
Thou art the saint of the saints
Be kind enough to lit the light
That drives out the darkness
Our sincerest prayers are;
Allow us to be pebbles at your divine feet forever.*

(The Goras)

PROLOGUE

Lalithananda Lahari : An untouched account of Lalithananda and his lineage is given below for the benefit of his believers. This is an improvement over the uneven stories which were not recorded previously.

(C.P. Brown in his dictionary explained the word 'LAHARI' as ever flowing stream).

Lalithananda's is a very pious and holy spirit. Therefore, we adopted the word 'Lahari' and suffix the same to his name in the life sketch. The Surali and its Andavar, the Lauder and Lalithananda were unknown sages to the people. They have neither publicity nor propaganda for popularity. Only after the advent of Arulananda Swami, some sincere efforts were made to introduce them to the tinsel world. One such was his desire to render the history of Surali and its products into English. He used to take his men to Surali whenever he happened to go on tour. At one time, he took our couple along with him to Surali. There he expressed his desire to get the history of Lalithananda written, printed and published. He asked our opinion and assigned this difficult task to us. He performed 'Puja' (worship) to Lauder and asked us to begin with the writing of the history of Lalithananda starting from the great sage 'LAUDER'. Accordingly, we started the work at Surali.

There are some local stories about Lalithananda. As they are of varying faiths we are not touching them at all. The basis for our writing is purely the literal and inner meanings of words Lalithananda and Lauder. We explained them suitably at proper places. Here, we have to quote Mathew Arnolds definition about culture and critism. It is as under :

"Culture is a disinterested endeavour to learn and propagate the best that is known and thought in the world".

Keeping it in view and with reference to the characteristic qualities of these great sages, we regarded them as 'SIVA/Eswara' and tried to convince the reader. Every body knows about the Hindu Gods like Rama and Krishna and their popularity, but these Yatis are not known. As per Arulananda's desire, we tried to introduce and make them familiar to the people especially to the benefit of Lalithananda's believers. However, we left to their belief that can only be judged by its practical results. We pray them (Lauder and Lalithananda) to focus the rays of their grace on us to complete this task successfully.

There are no too many Gods - All forms are of the same stock. The God is only one. In this connection, we are happy to quote and agree with John Milton's statement "I believe in one God Almighty the Father". Here we have to elucidate slightly about God, Almighty the Father etc. These words are totally acceptable to emphasis in terms of God who is all pervading. He is the Creator and Director of the whole world. He gives food, protection etc., to one and all. He controls the conscience and movement of every creature. Similarly, the words used above viz., Siva/Eswara will denote the very meaning of the Benefactor and the Director. All of us know the meaning of Dictator and the Dictator's activities around the world. In terms of the word "Eswara", he will control the senses of all living beings and put them in order and in terms of the benefactor Siva is kind enough to promise the redemption of mankind. The only thing we require is to receive him and please him. The word Siva indicates the meaning of God in both letter and spirit. Siva is 'Subhamkara' i.e., the Benefactor. He is the redeemer of entire mankind.

We, therefore, humbly surrender to him (Siva) for his kindness and parental affection that brought us to the ladder.

'The Goras'

ACKNOWLEDGEMENTS

We gratefully acknowledge the desire and suggestion with great encouragement of Mrs. Sasi Ammal of 'NAGA DEVATHA' temple at Secunderabad who roused an ambition in us to take up this difficult task. She has foreseen this pre-destined assignment to be completed by us with the co-operation of Sri Arulananda Swami of Lalithananda Ashram.

True to her wish, Sri Arulananda Swami came to Hyderabad within a fortnight and entrusted this Divine service to us. We equally and gratefully acknowledge his faith/confidence reposed upon us to accomplish this work.

Our sincerest regards are due to Mr. T.V. Janardhana Rao a scholarly gentleman for his timely assistance and advice whenever necessary in this noble task.

Lastly, we acknowledge the services rendered by our beloved daughter P. Kanakalatha Devi who is as good as John Milton's daughter.

'The Goras'

OPINION

From

Sasi Ramachandran

Amma Garu Sthanam (Guru Peetam)

Thirumalagiri Post

Secunderabad

I have been given an opportunity to record my views on the life sketch of Lalithananda, a book on the annals of His Holiness Lalithananda Swami, written by 'THE GORAS' couple. But I consider myself as a ray of light to describe the Sun. Still I feel blessed and take this opportunity as my Life's memorable moments in the accomplishment of this great task by the Divine blessings of Sri Naga Devatha, Sri Narayana Swamy and Jaya Lakshmi Amma garu.

There is one eternal affluence, universal life source (God) known by various names and forms in the various religions. The spark of life force in an Indian is not different from that of an American. The spark of life force in an English man is not different from that of a Russian. All sparks of Life force are the "Manifestation of one Eternal Universal Life force (God)" and this has to be accepted by one and all irrespective of their faith/religion.

The life sketch of His Holiness Lalithananda Swamy will be immensely useful to every reader and it certainly dealt with most revealing truth, depth of human mind, heart and spiritual wealth. It is a true revelation of History of Lalithananda, though not familiar and known to the world previously. I am very much pleased to note that He, Lalithananda has "rare and special qualities like Jesus for Resurrection, like Jagadguru Sankaracharya for Transmigration. Lalithananda Swami too had another one of the rarest qualities namely Dissemination of Human body known as

Khandayoga". Sri Lalithananda Swami and Jesus Christ are Evidence to the agnostics and their 'ism' (Agnosticism).

It is intensely the human account of the great sage/saint of India, a delightful and a spiritual document which will help the human race to understand in a better way about the Holy spirits.

Sd.

Sasi Ramachandran

Care Taker

PREFACE

Respected readers,

Whenever there is decay of righteousness and there is exaltation of unrighteousness, then, I myself come forth

Sri Bhagavad Gita

The Lord in every Yuga out of His infinite kindness descends Himself with a form and name. One of such forms is His Holiness Sri Lalithananda.

The Goras, the spiritual couple writers tried in this holy text to introduce His form, name and leelas to the literary world. Thus they are like Swamy Vivekananda to Sri Ramakrishna Parama Hamsa, Sri Atal Behari Nandi to Lord Kusuma Haranath and became the first writers on the life sketch of Sri Lalithananda Swamy of Pasumalai and Lauder Maharshi of Surali Malai.

It is very easy to record the history of a dynasty or a country but not so in the case of a mystic. It is not only very difficult, but almost impossible to account the biography of an Avatar as none can follow His physical deeds and no one can understand Him toto in spiritual planes unless the Lord gracefully so permits.

This couple, the Goras, the ardent devotees of Swamy Lalithananda have the grace as well of their master and succeeded in their narration.

The authors felt sorry in stating "In those days, a very few persons came to understand that Lalithananda is Supreme being, others thought Him to be a saffron-clad Sanyasin". It is certainly true and common in all the physical appearances of the Lord. Even Brahma (Lord of the creating faculty) could not understand who Srikrishna was - He tested Him, failed and later recognised

Him with divine vision and then totally surrendered. It is He who reveals Himself to whomever He wants to be revealed and a day will come that crores will enjoy His grace.

The expression is simple and direct even to a layman and this introduction certainly penetrates the holy hearts of the literary world and kindles the light of grace of the Supreme Master Lalithananda and this work fulfils the purpose of a Kavya "Sivetaṛa Kṣhaya, Sadyahpara Nirvṛutaye" (destructs the evil and accomplishes the Heavens immediately).

T.V. JANARDANARAO, M.A.
(Editor & Publisher of
Sri Kusuma Haranatha Vani,
Hyderabad)



CHAPTER - I

HIS MOST REVERED SAINT : THE LAUDABLE - LAUDER OF SURALI HILLS

He who hails from the unknown worlds

Known only to the microscopic minorities

*He who hath no human form **

OR

*Any form that known to the world **

He who moved in the thick forests

Known only to the animal world

He is known to six or more,

But not a dozen that lived in obscure life

He who preached the secrets of divine life

That made them perfect men

He is the most revered sage of Surali Hills

'The Goras'

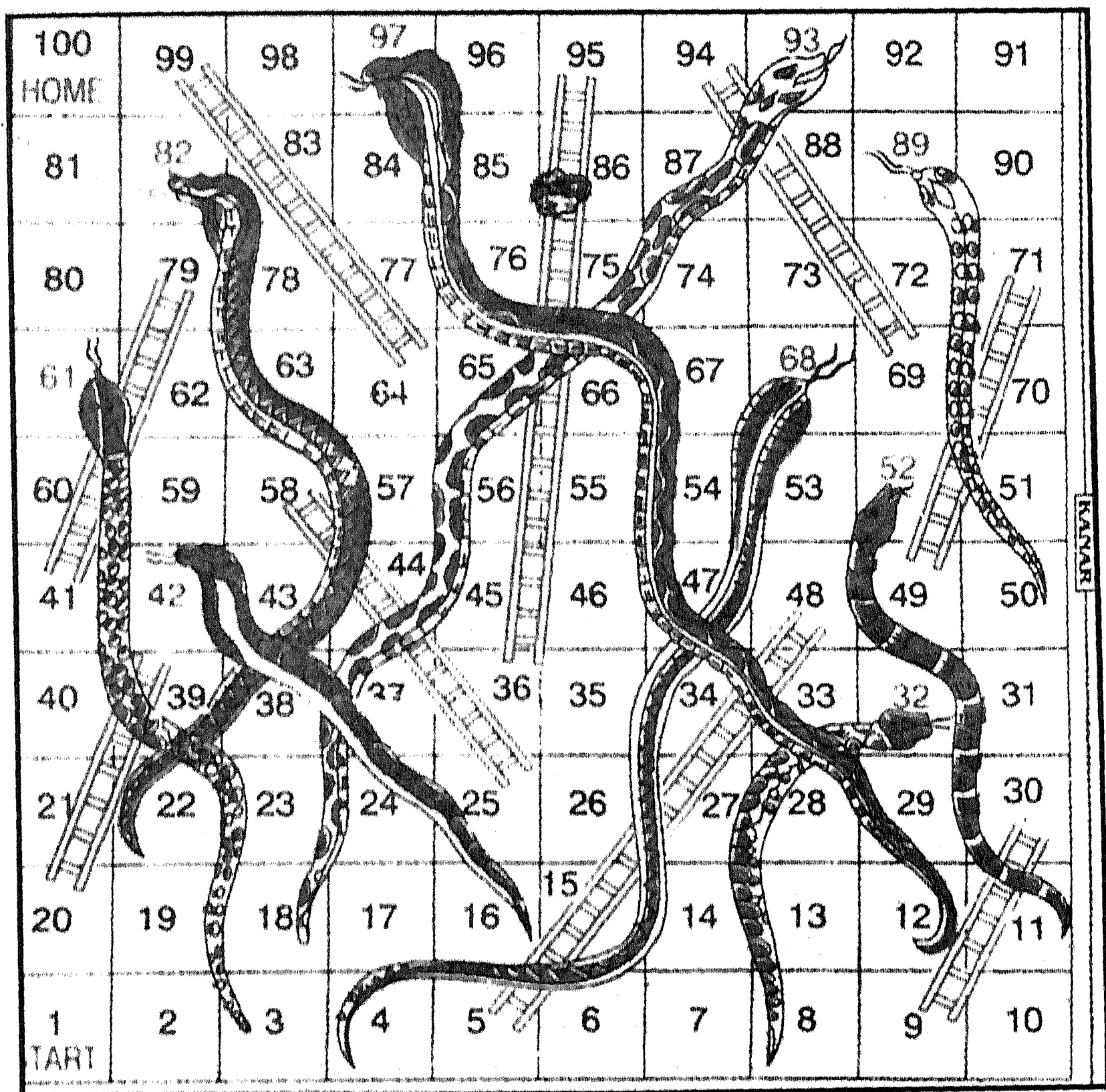
* Since God is formless (Nirguna Swarupa)

LAHARI - The ever flowing stream of Energy started from the Surali Hills at Karnata Matti Village near Cumbam a taluk head quarters in Tamilnadu State of South India. These Hills are part and parcel of Western Ghats in South India which extended to both States of Kerala and Tamilnadu. The same hills are being called as the famous Sabari Malai, the seat of Swamy Ayyappan, in Kerala State. The Surali Malai has seven peaks. Lauder Maharshi lived in the Fifth peak. It is said that Sri Sankaracharya visited these hills for purification. These peaks have a very good vegetation with pleasant atmosphere and serenity fit for sages to conduct or practice their 'Tapas' (Penance). The Surali Malai is full of wild animals, fearful and venomous reptiles. Ordinarily, humans cannot move freely. We read in Puranas that these wild animals moved freely without harming the inmates of hermitages i.e. Rushyashramas like Valmiki, Agasthya etc. Jasmine like or sweet scent of flowers' fragrance indicates that the very existence of the great Sage at Surali Malai. This sort of experience (Sweet scent of flowers' fragrance) we have with Lalithananda at Hyderabad. At times, we noticed and smelt the scented fragrance in our house. That is the indication of Lalithananda's presence to us. Then we will attend to Him by worshipping and attending other Divine services.

I was deeply thinking to understand the meaning of the word 'Lauder' and its origin. On one day, in the mid-night at about 2.49 a.m. I was in the state of hallucination and saw the words appearing on the computer's screen. Even though I am in illusion I could pick up a paper and pen and began to write the words out of fear that I may forget. After illusion, I woke up fully and began to compose the words in order. Miraculously enough, they became the above prayer in a poetic form. On an another occasion, I could hear a divine voice from the Samadhi of Lalithananda at Vadarevu that 'Lauder is Ladder and vice versa'. Ladder and Lauder are synonymous with a slight difference in pronunciation. Ladder to the heaven in Sanskrit means 'Parama Pada Sopanam' i.e., the

man by climbing the ladder with effort reaches the premises of God. We generally use the ladder to reach the heights of peaks. Similarly, the Teacher or Guru is regarded as 'Ladder' who will guide his students to reach their destination. It is upto the student whether to go up or fall down by using his services. Ladder - Lauder is the Holy spirit of Surali Malai who preached his students the secrets of Divine life. Pictorial illustration to have a better understanding about the Ladder and its importance is given below.

PARAMA PADA SOPANAM (Ladder to the Heaven)



This is an imaginary picture called 'PARAMAPADA SOPANAM'. There are numbers continuing from 1 to 100. The No. 100 is 'PARAMA PADAM' means 'PARADISE'. The man has to climb up through the steps of the ladder to reach No. 100. But there are snakes, big and small, which will bite the man and cause him to fall. The aspirant has to escape the snakes to reach the number 100. Even though it is for fun, sake and paper work, it is a very difficult task to reach from 1 to 100. One can experience the seriousness and tension to ascend in the unreal thing. In such case, imagine how much difficult it is to achieve the real thing i.e. the Love of God and 'Paradise'. God will not yield unless we receive him. As quoted in the Holy Bible, the man can reach Almighty the Father only through His son. Jesus is in between the man and God to resist the Satan's temptation in the wilderness. The message is true even in Hinduism with a slight difference. The Guru/Preacher is a must. Only with his help, the man can reach the premises of God. Man cannot reach Him without the Redeemer.

Lauder, the sage of Surali, is such a conspicuous preacher who will redeem his believers from any sort of wilderness caused by the Satan. Every individual on his own accord has to practice self-control and concentration to attain the love of God for his own sake. Even the self-effort is possible only by the grace of the Redeemer.

Similarly, in our illustration, the ladder is regarded as the redeemer of the aspirant from the wilderness. The Supreme power and Redeemer, namely God made himself a Ladder at this Hillock for his believers to climb and reach him. Angels are blowing conches to start climbing the ladder. Alas! we are asleep. The next moment the ladder may disappear. The duration is transitory and momentous awake, alert, we should not miss the opportunity. We should rise to the occasion at the right moment for His kindness and generosity. The commitment to Him takes us up to the ladder

for final solution. He is not only a Ladder, but Feeder also. Therefore, he is lauded with much applause. Hence the name 'LAUDER'. This sacred premises of Lauder (Suradhyaksha) is called Surali Malai. Sura is a Sanskrit word for God and Malai is a Tamil word for 'Hill'. In due course of time, Sura-Malai became 'SURALI MALAI'.

JOURNEY

It is said that Sri Arulananda Swamy, Care taker of Lalithananda Ashram, Vadarevu, performed his penance for a period of 12 years at the foot-hills of Surali Malai before coming over to Vadarevu. He is kind enough to take us to the fifth peak of Surali, the seat of the great Sage 'Lauder'. To reach the fifth peak, we have to stay at the foot hills for a day or two to perform the Puja or worship of Lord Siva, Subrahmanyeswara Swamy, Saptha Matrukas and Agasthya at the Kailash Guha. Beneath the Kailash Guha, there is a big hallow rock with small entrance through which a lean man can only crawl like a lizard and enter inside the rock, where the entire Sadasiva Kutumbam (entire family of Siva) gives Darshan. It is said that the three crores of Suras in the form of ants enter inside the rock and worship the Lord Shanmukha. At times, we find a snake in the place of Lord Subrahmanya. If the viewer is afraid of the snake, it will disappear and Subrahmanya Swamy's idol will be visible again.

The hallow place of this rock comprising of half ft. water and mud have medicated qualities. Above this rock, there is a water-fall round the clock which resembles natural bath to the Swami (Abhishekam).

Next phase of journey is to go to the fifth peak, the way is very narrow where the humans can go only in a row i.e. one after another. The distance is probably ten miles long. On the fifth peak at His seat, there are streams with crystal clean water. At present, there is the tomb of the Sage Lauder and his foot-

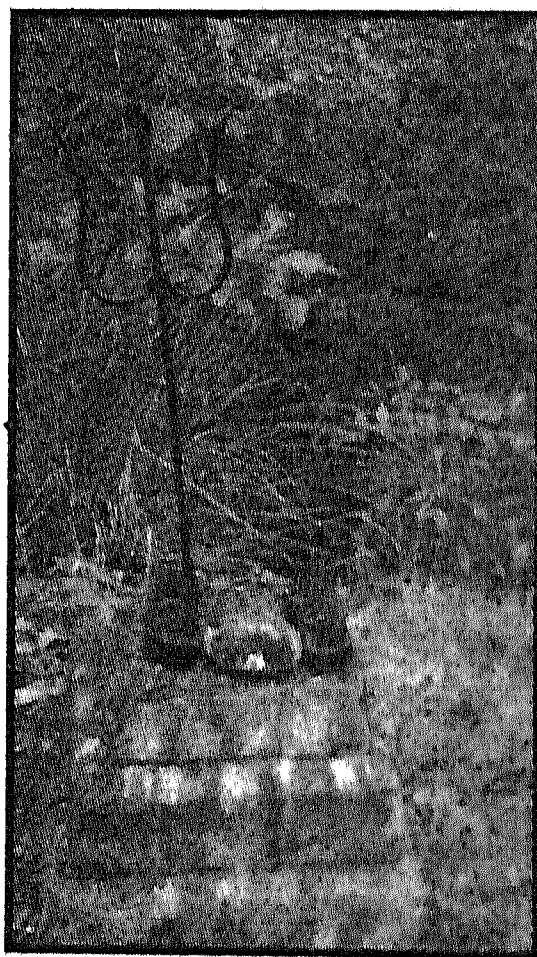
wear. After having a holy dip in the nearby streams, we performed the Puja (worship) at his Samadhi. Lalithambika Leela Vinodamulu our previous book was started at His foot-wear and completed successfully.

SPECIAL EFFECTS OF FOOT-WEAR

The special features and effects of His foot-wear (Padukas) are as under :

The Foot-wear were made up of wood of light weight as usual. But, they were nailed from beneath in upward direction. They resemble the Bhisma's Ampasayya (Arrow bed) in Mahabharata. Lauder the ladder used and walked wearing those peculiar Padukas during his life-time. There is a strong faith and belief among the local population that any desire expressed at his foot-wear will be definitely fulfilled. This belief has come true with the successful completion of our first book. A pair of His foot-wear were kept at Kailasa Guha too for the benefit of locals.

The Padukas →



About fifth peak : This is the seat of the Lord Lauder, the Sage of Surali Hills. The fifth number has got its own significance. 'OM NA MAH SIVA YAH' is called 'Panchakshari' i.e., Five letters which were arranged in such an order to facilitate the devotees

to spell them in contemplation for pleasing Lord Siva. There is no other Mantra or Stanza that can please Him much than 'Panchakshari'. Saivaites chat Him with this mantra. Siva has 5 Heads/Faces. He is PANCHAMUKHESWARA. Goddess Parvathi is His consort. Mani Mandapa, Mani Dweepa is Her seat. They both reside in Kailasa.

If we go on narrating about the No.5, much can be said. The deep thinking about No. 5 will arise a doubt whether it is an indirect hint to the seekers to find out the truth. The truth is before us. Lauder wisely put it before us to make use of our wisdom. In as much as He is Siva himself it is natural for him to come in disguise or in concealment to test his believers. There were such instances previously (the episode of 'Kiratharjuneeyam in Maha Bharata'). The seer Sasi Amma of Nagadevatha temple wisely grasped and reminds us about No. 5 and its relativity with the First couple.

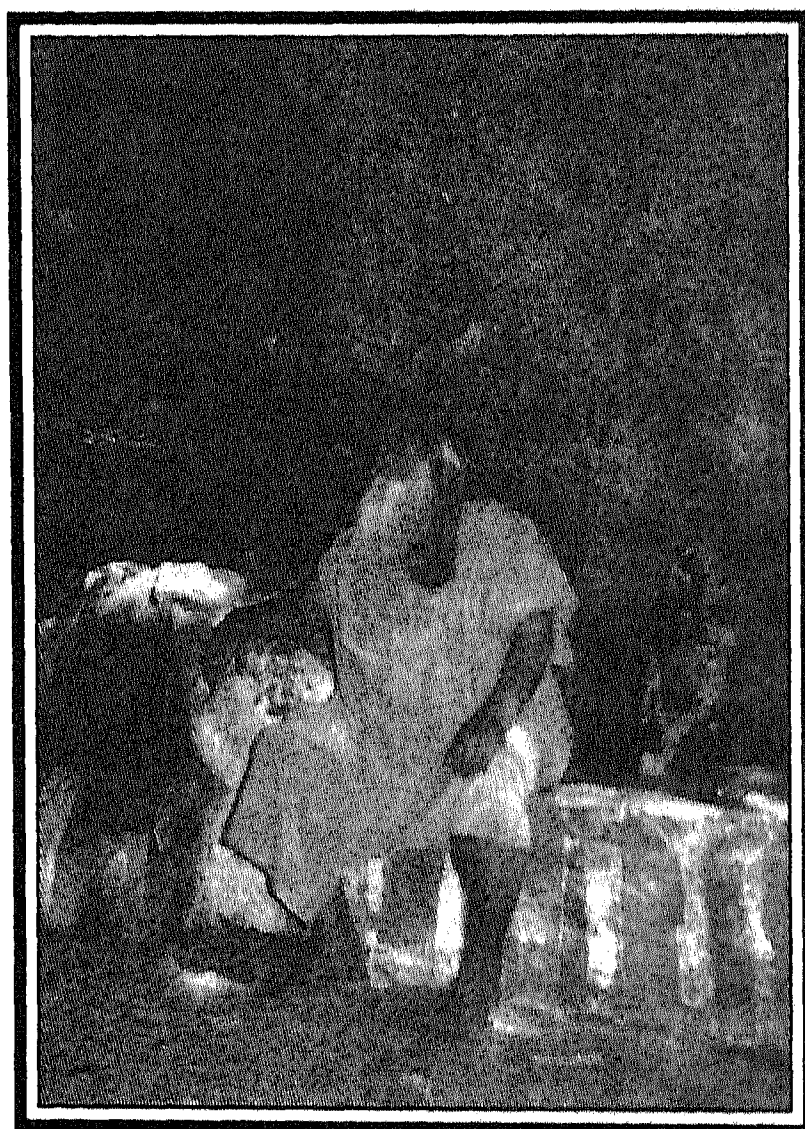
She confirms that the sage Lauder is Siva. He made himself to be used as 'ladder' to Heaven. The 5th peak is the seat of Lord Siva where his consort Mother Parvathi joins him.

Lauder Maharshi established a temple by name Surali Andavar in the Surali Hills. It is from here the ladder preached his men the secrets of Divine life that made them perfect men (Stitha Pragnas). It is from here the link between Lalithananda and the Sage Lauder started. The products of Surali Hills are the great sages who have vide publicity in East as well as West :

1) Lauder Rishi, 2) Seshadri Rishi, 3) Ramana Maharshi, 4) Lalithananda Swamy, 5) Arunagiri Nathan and 6) Bogar Rishi. All these are 'Sthita Pragnas' who are endowed with the qualities mentioned in Bhagad Gita. Seshadri, Ramana and Arunagiri Nathan - all the three took Tiruvanna Malai as their Seat to perform their 'Tapas' or penance for its Holiness and sanctity. The pilgrims

used to go round the hills for Parakramana i.e., 'Giri Pradakshinam' at about 4.15 a.m. daily. It is said that Sadhus, Munis and Rishis (different cadres in Sages/Saints) have attained divinity and salvation in life at this Sacred place. Lalithananda practised his penance for some time at this pious hillock and took Pasumalai as his seat afterwards. Bogar Rishi took Palani as his seat. Palani is the top-most centres of Subrahmanyeswera Swamy which is attracting pilgrims enormously, from all over South India. They practised and preached stringent principles to attain the eternal bliss. The above 6 Persons were uplifting the believers, and at times, solving their personal problems at a glance. In this materialistic world, they used to appear in different places at a time. The Holy places viz. Surali, Palani, Tiruvannamalai and Pasumalai etc., have become the premises of God because of these Rishis. These places attract pilgrims from all over the world. After living in this/world for some time, these Holy persons left their mortal bodies for heavenly abode (Maha Nirvan).

VIEWS OF SURALI MALAI



Source : Arulananda Swamy

CHAPTER II

LALITHANANDA SWAMY

(1938 to 1950)

PRAYER

KUMARA GURAVE NAMAHA

Oh! 'Kumar!! Thou art the Son of God

Who saves us from wilderness and temptation

Lord made you the C-in-C of Suras' Army

Thy valour surpassed and destroyed the Demon's Army

*The Lord, thy Father is ²Sarvagna (Omniscient) on whom the title
is bestowed*

Notwithstanding anything contained in His wisdom

Thou hath responded the Father

That revelation made the Mother angry

Oh! The Son of God!! Though hath suffered for us

We pray thee mother; Be gracious and merciful

Oh Mother, consider us thy Loyal servants

Give guarantee for the welcome to our Lord

To thine premises, all along with His Army

'The Goras'

-
1. Kumara - This word refers only to Subrahmanyeswara Swamy
 2. Sarvagna : Omniscient - There will be nothing to learn for him - this word refers to only Lord Siva.

Special features of Lalithananda :

The very name refers to Lord Siva as explained hereunder:

There are two words in the compound word of Lalithananda, namely Lalitha + Ananda; He who pleases Lalitha is Lalithananda. For every word, there are two meanings - one is literal meaning; (Vachyardha) and the other is inner meaning (Lakshyardha). Here, the inner meaning confirms Siva. The words Siva, Rama and Krishna etc., are familiar to one and all, but, this word Lalithananda is a new one unfamiliar, unexplained previously. This word came into limelight only after the advent of Lalithananda into this world. Lalithananda answered to a query that he was named by Lalithambika herself. *The poets and songsters of the previous generation praised him as Lord Subrahmanyeswara Swamy.* Perhaps on the basis of late Gopala Krishna Iyer's findings and experiences with him. Ours is a pragmatic approach and hence, we basically relied upon the inner meaning and adopt the same for our discussions. We do not deny whether he is Subrahmanyeswara Swamy or somebody else. So far as our knowledge is concerned, we regarded him as Lord Siva (Yadbhavam Tatbhavati).

As we know that Lalithananda settled at Pasumalai, a beautiful hillock near Meluvalakkur a small village in South Arcot district of Tamilnadu. He was first found by the late Gopala Krishna Iyer, the then Forest Officer. One day he went on duty to this particular hillock for checking the wood-cutters. At that time it was raining. Naturally, he sought some shelter from rain. In search of shelter, he found a cave on the hillock and rushed into it. Suddenly he saw a big serpent lying down in a folding position. Out of fear and suddenness he jumped out of the cave to save his life. It is at that juncture, out of pity and mercy the Snake God transformed into a human form and called upon the Forest Guard and said - "Not to be afraid of me" (Snake God). It is a

*for further details, please see Addendum No. 1

turning point in the annals of Lalithananda. Sri Gopala Krishna Iyer fell on the feet of Lalithananda and prayed him for his mercy. The merciful Lalithananda accepted his prayers and okayed his request. Gopala Krishna Iyer gave him clothes and provided bare necessities. He also arranged some attendants in the service of Lalithananda to look after him and gone to Madras to consult his friends like Banda Radhakrishna Murty, H. Krishna Murty, etc. He gathered some of his close associates and reached Pasumalai to see the Snake God. They all prayed him to come out of the cave and accept them to be his Devotees. Since then, Lalithananda used to receive devotees, and gave them solace when needed. Gopala Krishna Iyer took him to different places with elucidation that he is the incarnation of Lord Subrahmanya. Perhaps, his first vision of power may be the cause to guess him to be Subrahmanyeswara Swamy/Murugan. Whomsoever He may be, Lalithananda encouraged Vedic Dharma and performed Yagnas for universal welfare. Gopala Krishna Iyer and Lalithananda Swamy toured in Andhra Pradesh in the subsequent years. They stayed mainly in Krishna and Guntur districts. On hearing this incredible truth about Lalithananda, the number of devotees seeking his Darshan has swollen. Lalithananda used to hear them patiently and solved their problems. People of different types used to come over to Pasumalai; some with a view to test Him, some having faith in him, some seeking monetary benefits and very few for spiritual knowledge and salvation.

In course of time, during the year 1939 Lalithananda happened to go to Vadarevu, a small village on the sea coast near Chirala, a taluq head quarters in Prakasam district, Andhra Pradesh. There he met the village head by name Kaza Veera Raghavaiah and requested him to allot some piece of land for his stay there.

Being a God fearing man, with philosophical outlook K.V. conceded to the request of Lalithananda and shown some piece of land for Lalithananda's selection. At that time, a kite (GARUDA PAKSHI) roaming around in the sky located the present piece of

land where the Swamy established His Ashram. In the beginning his devotees erected a small thatched house for a comfortable stay of Lalithananda. Therefrom, the Swamy used to come over here and made Vadarevu as his head quarters. After the establishment of Ashram at Vadarevu, he used to perform the religious functions like Dasara, Sivarathri etc., and the same are being continued by his descendants. The Swamy used to preach the deserving devotees. He applied 'Sidda Vaidya' treatment to the sufferers. He used to sit inside the room and practise his penance for a major period of the day. His close associates and faithful devotees got lot of experiences in their life time. We will cite here one of the wonderful experiences of a staunch follower.

The late Hatechuri Krishna Murthi, a resident of Kotwal market area in Madras city was a devotee of Lalithananda. He came to Vadarevu during Dasara festival and attended the function. He cited his experiences as detailed below :

"One day, after the completion of daily pujas all the devotees were taking rest. This man was taking rest in Lalithananda's room. Just in the middle of night when all were in sound sleep the Swamy took Krishna Murthi out of the room and went away in 'Akasa Gamana' Clairvoyance (flying in the sky). Krishna Murthi said that he was not afraid of this sudden and wonderful incident because Lalithananda Swamy was with him. He was amazingly observing from above the beautiful sceneries on earth in the moonlight and saw apple trees with fruits. He asked Swamy about them and exact location. The Swamy informed him that they were flying over Himalayas. The location is Apple Gardens. The Swamy took him to Sage's conference. They spent some time there. The abbot of the Monks enquired about Krishna Murthi and requested Lalithananda to send him back to Ashram. Lalithananda did accordingly, I asked Krishna Murthi whether it was a dream or clairvoyance. He replied in Telugu "kalalo kaadu Sir, ilalone" means to say that he did not dream, and it was actual happening only.

Lalithananda went to Pasumalai in the mid-fifties and performed some Yagas like Rudra Yaga, Chandi Yaga etc., on large scale. The expenditure incurred was amazingly very heavy and nobody knows the sources of it. C.I.D. Officers also came up for investigation and they did not find any clues. They therefore calmly went away after offering prayers to Swamyji.

LALITHANANDA AND PITCHAMMA : VISION OF HOLY SPIRITS

During Rudra Yaga at Pasumalai in 50's, Kurumaddali Pitchamma, an Avadhoot of the day, participated in the function. Pitchamma hailed from a Harijan family in Kurumaddali, a small village near Pamarru in Krishna district of Andhra Pradesh. She was a very pious woman. She always used to recite Taraka Mantra and spend her time in singing hymns in praise of the Lord Rama. By her acts and deeds, she was considered as insane in her early days. After passing of years, one after another very few recognised her as Yogin and she has miracles in her. Generally, the Yogins and Sages do not like to mix with the public. They prefer loneliness and serenity. Similar was the case even with Pitchamma. In course of time, she attained a good name and fame. She became 'Avadhoota' in real sense. On hearing her name, Mahatma Gandhi also came to her Ashram and sought for her blessings during his tour to South India before Independence. Gradually, people began to go to Pitchamma for her blessings. Her believers treated her with utmost respect as the incarnation of Goddess Chandi.

Lalithananda and Pitchamma had close affinity in Divinity. The affinity goes to the extent of giving the sight of Holy persons by them (Darshan). They showed their image on visual displays as 'Siva and Parvathi' in the middle of Yaga. All the devotees who attended the Yaga had witnessed that superficial scene. After the completion of Day's conventional rituals Lalithananda desired to test the attentiveness of the Ritwicks and Devotees in a frolic

manner. He called upon the Ritwicks and said to them that the Yaga had become unholy. To watch their reaction he added that it was due to the presence of Pitchamma and hence some purification is required. Immediately, on hearing Swamiji, the Ritwicks ran to the well for bathing and cleaning the Yagasala. This act of theirs' evoked laughter in Lalithananda. Ritwicks came back to Lalithananda and enquired about the reasons for his laughing. Lalithananda put them in a dilemma for a while. He asked them to what they witnessed in the Yaga and what they were doing then. The Ritwicks realised the wit of Lalithananda and shared the merry making with him. They prayed Lalithananda to pardon them for their ignorance. After reminding, the Divine Darsan the Ritwicks and devotees were very happy about this miraculous incident. Pitchamma was then understood as one of the reputed perfect Yogins of the day.

LALITHANANDA



PITCHAMMA



Lalithananda Swamy constructed a temple at Tanial and erected the idol of Sri Tripura Sundari, the Mother Universe. The Goddess was called Tanialpura Tripura Sundari, the most famous and powerful one. Similarly, He established some other temples in A.P. Lalithananda left his mortal body in 1951 for Maha Nirvana. His body was cremated at Pasumalai. As stated by the late Gopal Sarma, the erection of Siva Linga on Lalithananda's Samadhi was completed in accordance with the guidelines given by Lalithananda Swamy himself in his first transmigration on a pious young girl by name Bhagyamma, the daughter of Lakshmi Talkies owner, Vijayawada. Gopal Sarma with his group went in search of Siva Linga in the river Narmada. As they were unable to trace Siva Linga, they lost hope in their efforts; exactly at that time, an old woman that too a stranger, came there and guided them. She directed them to a particular spot. Accordingly, they dipped into waters and traced two Siva Lingas. They were brought to Pasumalai.

Out of two, one was installed at Pasumalai and the other is intended for Vadarevu. It is said that Lalithananda showed some miracles from this Siva Linga to the public at that time. He declared to the gathering that he would come again after 12 years. Accordingly, he came in 1962, altogether in a different form to test his devotees. We will discuss this matter in the foregoing pages. The devotees in Pasumalai having no belief in this incident, had gone hither and thither to enquire about him. They did not find any clues and their doubts remained uncleared. At last they went to Tapovanam, a nearby place to Tiruvannamalai and consulted Sri Gnanananda Swami regarding the new Swamy. This Swamy is stated to have been said to them that the entire matter depends upon one's belief only and in his words, it runs as "if you believe him, he is Lalithananda. If not, he is not Lalithananda". During the course of conversation, Sri Gnanananda Swamy remained that nobody will enter the premises of Lalithananda Ashram without his prior permission. Therefore, it is left to you whether to believe it or

not. However, the Pasumalai group of devotees did not accept the Swamy during his second time of tenure. We assume that the devotees thought, it is similar to that of sooth saying. This practice was prevailing in those days. It may or may not happen. In that position, Lalithananda Swamy kept them in Maya/Illusion and settled at Vadarevu.

If we observe Lalithananda minutely, the rare qualities we find in him are (1) Resurrection, (2) Transmigration, (3) Dissemination of human body. These rare qualities we find in the world history in two cases. One is Jesus Christ for Resurrection and the other is Sri Adi Shankaracharya for Transmigration. In the foregoing pages, we shall discuss them in detail. Jesus Christ and Lalithananda are the only evidence to the agnostics and theirism (Agnosticism).

CONSTRUCTION AND ESTABLISHMENT OF TEMPLE TO THE CELESTIAL SUNS

Lalithananda Swamy during his first tenure, established a temple for Celestial suns at Vadarevu for the welfare of the general public and believers. The celestial suns are 'Sun, Moon, Mars, Mercury, Venus, Saturn, Jupiter, Neptune and Pluto. The speciality of this temple is the inclusion of Ganesh in between them. When these heavenly bodies are pleased, with our prayers and offerings, they will definitely look after us gracefully and solve our problems. This is part and parcel of Nature's worship and universal prayer by the Indians. The appreciation of God's creation through prayers is the speciality here. The devotees perform special pujas to these celestial Suns on Saturday and on all important festivals, to save them from any untoward incidents.

Lalithananda constructed a meditation hall for the use of devotees. Even now, the inmates of the Ashram are practising their meditation here.

CHAPTER III

THE MARVELS OF LALITHANANDA

RESURRECTION:

1962-1966 A.D. : As per his promise during his journey to heavenly abode in 1951. Lalithananda appeared again in human form to this Mundane world in the year 1962. Lalithananda Swamy first came to Chilakaluripet, a prominent business centre on the high way between Madras and Calcutta, in Guntur district. He was staying in choultry at the outskirts of the town. He was taking bath and washing his clothes in the nearby canal. After a week or so, this Sanyasi was noticed by the locals as a novice. This was spread as news in the town. Lalithananda's faithful believers spread all over Krishna and Guntur districts. Of them, one couple by name Pasumarthi Ramamurthy and his wife Adilakshamma was residing at Chilakaluripet. They were remembering Lalithananda's promise and were waiting for his return after 12 years. They heard the news of this Sanyasi and went to see him.

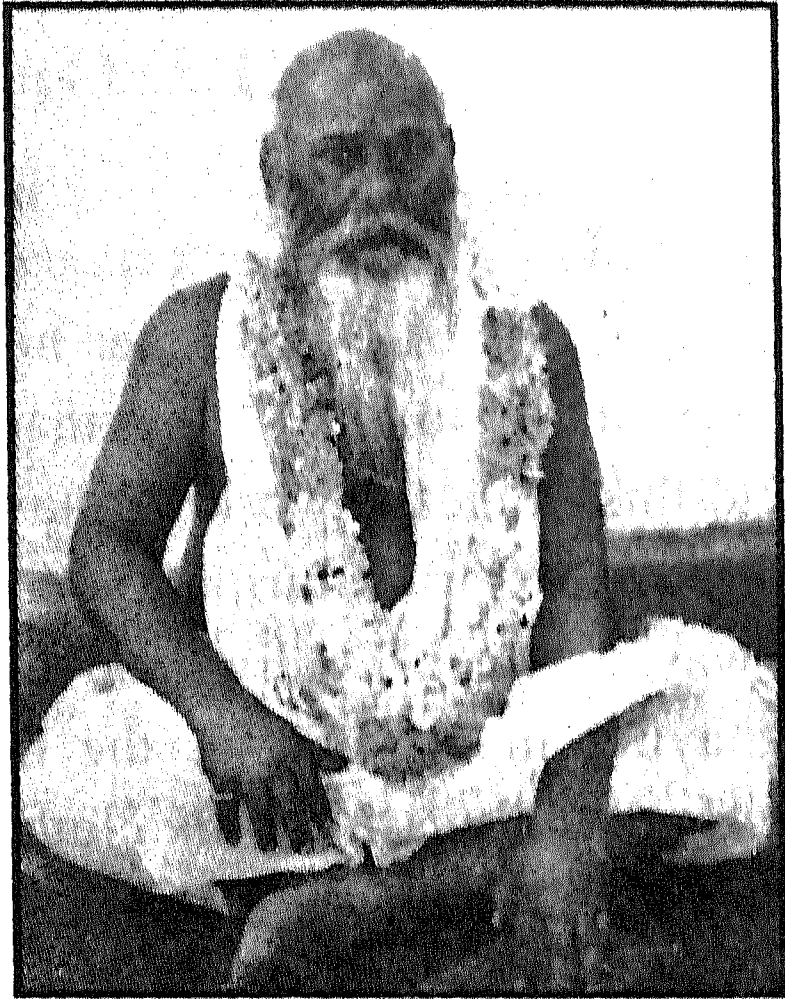
This time, he did not appear to his viewers with the same figure as he was earlier. He was testing his believers whether they would identify him or not. In this connection, we have to cite Vivekananda's caution to his listeners. He says that the "dog will identify his master in whatever form or in clothes he may come, but, you are not identifying your master". Man is the highest form of God's creation, but he is not able to identify his master, when the dog is identifying his master. The same thing has happened here with Lalithananda. He came altogether in a different form. Therefore, the majority of his believers did not believe him.



PHOTOS FOR REFERENCE / COMPARATIVE STUDY



AT CHILAKALURIPET



AFTER SETTLEMENT AT VADAREVU

Only a limited number of his believers have identified him as Lalithananda: Of them, the Ramamurthy's couple comes first. They were also in a tantalising situation by His delusion. At last, they decided to invite Swamy to their residence. They prayed and invited Swamy to their residence. Swamy accepted their request and shifted from the choultry to Ramamurthy's house. Adilakshamma keenly observed the Swamy for nearly two days. She found some identification marks similar to that of Lalithananda on his feet. These were known only to a very few persons who were his close associates. Immediately after her identification Adilakshamma fell on his feet and prayed for mercy. Lalithananda accepted her prayer with joy and stayed in their house for a fortnight. Meanwhile, Ramamurthy's couple with the permission of Swamy informed to all the devotees about his resurrection. Afterwards, Swamy went to Vadarevu. Before his coming over to Vadarevu, Jillellamudi Amma a well known Divine Mother of the day had purified the entire Ashram with sea water and went away. Immediately after her departure from the Ashram, Lalithananda arrived with some of his devotees and settled there. Slowly, people used to

come over to Vadarevu for solace. Swamy solved their problems by His graceful vision. Neither He had the habit of delivering lectures to attract masses nor liked any publicity. He used to sit quietly in the verandah or goes to meditation. By his Darshan, doubts were cleared and answered. He was gracious to the sincere and faithful devotees. He used to go on tours also. In course of time He came to Hyderabad and stayed in one of his devotee namely S. Nagabhushanam's house. We met Him at their house. His vision appeared to me in original form which stamped in my heart. He would not appear to all in a similar form to that of Pasumalai pose. That is why the confusion and despute among the devotees about his stature. In whatever form he may appear he is a Lalithananda without any ambiguity.

1. HIS TRANSACTIONS AND RESULTS

The grace of Lalithananda is eternal. It is a benediction from the Super. He forgives inequalities. Lord Siva is considered as 'Bhola Shankara'. It is widely believed that Shankar Bhagwan will be pleased easily when compared to others. Regardless of his entity (distinct existence) Lalithananda is a perfect Man who is the Brahman himself. He is endowed with all the qualities we find in Siva viz. excessive kindness, generosity and affection to his devotees. The main thing we require is Fidelity combined with Love to please him. Then He bestows. Out of compassion He attends to even Atheists and mend then as theists. We will cite here one or two instances. An Atheist and a communist by name C. Kutumba Rao, N/o. Duggrala on hearing about Lalithananda, had gone to see him with inquisitive spirit. In the beginning, he could not grasp anything about Lalithananda. Whenever his conscience permits, C. Kutumba Rao used to go to Lalithananda. During the course of time, he along with one of his friends has gone to Lalithananda.

The other gentleman while knelt down on Swami's feet, noticed

some scar of burns on his feet. He enquired Swamy about it. The Swamy answered in Telugu "Ooruko Adi Aa Anandagiri Rani Panile" mean to say in English "Keep quiet, it was caused by the Queen of Anandagiri". Mr. C. Kutumba Rao grasped the point and he came to a conclusion that Lalithananda is Adi Shankaracharya and none else. It is widely believed that Adi Shankaracharya was Siva. Lalithananda, as explained is Siva the Supra. Queen's story runs as under. Shankaracharya's manifestation is 'Advaita'. According to him, the soul and the universal soul are not separate. They are one and the same. Universal soul is self-illuminated object that illuminates all. To preach, to teach and propagate his theory, Acharya went round the entire sub-continent. While undertaking this particular task of Advaita mission, he came across with the scholars of different faiths and convinced them.

Of course there were some repulsions also. He came out successfully, winning over his rivals in arguments and counter-arguments in the debate. His movement was almost a renaissance in the country. During the course of his mission, he heard about a distinguished scholarly couple viz., Mandana Misra and his consort Ubhaya Bharati in Mahishmatipuram, an important city in Magadha. Acharya met the couple and participated in the debate with Mandana Misra at their residence. Mandana Misra's wife Bharati was accepted as judge by both Mandana Misra and Acharya. In the debate, Acharya defeated Mandana Misra on theological dogmatism. Bharati did not accept the success of Acharya as total success. She raised a point that success over one person in the couple shall not be treated as 'success'. He had to win over both husband and wife. Acharya accepted Bharati's contention and agreed to the debate with her also. In the debate Bharati raised a point on marital arts with a view to defeat him. The celebrate Acharya had no practical knowledge of Kamasutra. The question is improper on her part, but the Acharya accepted it magnanimously, and asked for one month's time. The Acharya's missionary left Mandana's residence.

They reached Amruthapuram (Anandagiri) a petty kingdom on the banks of river Narmada. By that time, the King of Amruthapuram namely Amaruka died on an illness and his dead-body was taken to the burial grounds for cremation. Acharya with sudden thinking of transmigration took this opportunity and decided to proceed further. He directed his deciples to protect his mortal body from decay. Acharya then left his body and transmigrated to Amuruka's dead-body. Amuruka's body moved from the pyre. For this sudden happening, everybody was astonished and the king was taken back to his Royal palace. Acharya acquainted himself with the marital arts in the Harem. During the course of time, the queen suspected something about the peculiar movements of the king before and after death. Queen doubted that some other's soul had transmigrated into her husband's body. She and her mates in the harem felt that if the body of this Mahatma's soul is burnt then he has no alternative except to stay in Amuruka's body. They felt that they will have the king forever. Hence they decided to burn all dead bodies in the kingdom.

Accordingly the Royal servants began to burn the dead bodies. By then, the one month's time granted to Acharya by Bharati was almost coming to an end. Out of despair, the guards of Acharya's body went in search of their Master's soul. Meanwhile, the body was traced by the royal servants and they had just lit the fire. The Acharya left the body of Amaruka at once and revived his body into movement. Acharya chanted the slokas in praise of Narasimha Swamy to cool down Agni. Some parts of his body were burnt by them. These burns became scars in course of time. The scars which were noticed by the man on Lalithananda's feet are the same that of Acharya. That is why our communist friend had opined that Lalithananda is Acharya. From then onwards, Mr. C. Kutumba Rao became an ardent follower of Lalithananda and was incharge of Pasumalai Ashram for some time. Shankaracharya transmigrated to the dead body whereas Lalithananda

and Avadhoot Pitchamma transmigrated into live bodies. That is an improvement over the past experience.

There was another communist by name Subbaiah. He came to Pasumalai with some inquisitiveness, but his fate was turned. In 50's there was a communist movement in Andhra Region of composite Madras State. Subbaiah heard about Lalithananda and came to Pasumalai for protection. Police came to the Ashram for investigation. At that time, Rudrayaga was being performed in the Ashram. Lalithananda allowed the police to take the wanted person from the crowd. They could not identify and trace out Subbaiah and went away. This incident transformed Subbaiah's life. Subbaiah surrendered to Swamy and spent rest of his life in a most pious manner. He is one among many who could transform themselves from horrifying past to the pious life. It was stated that he donated some piece of land at Badarala in West Godavari district to the Swamy. In course of time, he died and was buried at Pasumalai. His tomb is still existing there.

2. SALVATION TO THE CALF

One of the Calves in the Vadarevu Ashram was a pet one to Lalithananda. He was very charming, beautiful and most active. He used to please Lalithananda with his playful moves and had special attachment to the Swamy. Days were rolling swiftly. On one fateful day, the calf fell ill and was found suffering from unbearable body pains. He came to Lalithananda to convey his grief through gestures and signs of suffering on his face. The Swamy took the calf into his hands and sprinkled Vibhudi on his body. The calf lied down with pains and put his head on the lap of Lalithananda for some time. Finally, he took eternal rest in the hands of Lalithananda. The Swamy made all arrangements to bury his pet calf in the Ashram premises. Lalithananda constructed Siva temple on the Samadhi of the calf and installed Vayu Linga for the worship by the people and devotees. The birth of the

calf was not an ordinary one. We presumed that his might have been a great soul with casual birth who had something to be completed.

3. REDEEMER OF THE DEDICATED

There were some faithful and sincere servants who dedicated their lives in the service of Lalithananda. Theirs was self-less service with devotion. They served him whole heartedly without any desire for materialistic benefits. They were all illiterates and theirs' was essential service.

KANAKAIAH

He was a cow-boy. He lived in a small hut by the side of Lalithananda's Ashram. His duties were cleaning the Ashram premises and keep it neat and tidy. Grazing, rearing of Ashram's cattle and gardening were also part of his daily chores. He used to attend to any other piece of work entrusted to him by the Swamy. He was satisfied with whatever made available to him by Lalithananda.

SITHAMMA

She was a cook in the Ashram. She lived in a small thatched house in the Ashram premises. That thatched house is being called after her name as Sithamma Paka. It was reconstructed with tiles by the Trust Board. Her duty was to cook and serve food to any number of devotees including inmates of Ashram when ordered by Lalithananda. She was always willing to undertake cooking even at odd hours. She was contented with whatever little was given to her by Lalithananda Swamy.

VEMULAPALLI PURNACHANDRA RAO

He is an ardent follower of Lalithananda. He served Swamy in good faith. His work was of manual type. He used to bring a head load of rice bag on his hump from Chirala to Vadarevu - a

distance of nearly 5 miles. Generally, he would attend to any type of work entrusted to him by Lalithananda with utmost submission. He spent most of his days in the service of Lalithananda. He did not accept anything from Lalithananda except his grace.

RAMACHANDRAIAH'S COUPLE

This couple lived in the service of Lalithananda and spent their last days peacefully under His shelter. They believed him in good faith and worshipped him well. He used to perform daily pujas. His wife Adilakshmamma used to prepare offerings to God. During the last days of his life, Ramachandraiah was suffering from ulcer on his anus. Adilakshmamma suffered from Diabetes. One day, Ramachandraiah was suffering from severe pains on account of ulcer. Lalithananda drew two intersecting lines on the sand. Immediately, Ramachandraiah's ulcer was burst and Ramachandraiah got relief from the severe pains. Later they noticed the scar in the shape of two intersecting lines resembling the lines drawn on the sand by Lalithananda. Similarly, his wife was also attended to by Lalithananda in reducing the severity of her ailment.

The above said persons knew only to obey the orders of Lalithananda in good faith. They used to perform their duties without any desire as preached in Gita. They did not aspire for any fruits of action. They believed in the Swamy as saviour and took rest in Lalithananda's vicinity. They were lucky enough to have solace, peace and satisfaction at Lalithananda's Ashram. Finally, they were redeemed and relieved of their sins.

There were some instances for his capacity in Elixir. He performed it in the case of Mr. Srikrishnayya and Mr. Gopala Krishnayya.

4. TRAVESTY COMES TO LIGHT

In the older generation, C.V. Rao was one of the loyal to Lalithananda. His fidelity towards Lalithananda knew no bounds. His was a comfortable life with no problems. Days were passing. His youthful days were almost coming to a close. But he was issueless. This problem continued to worry him much.

C.V. Rao along with others used to come and meet Lalithananda off and on. Lalithananda knew pretty well that the main cause for the barrenness in C.V. Rao but was silent. On one fruitful day, they were discussing on various topics in the Ashram. One man raised the problem of C.V. Rao in a derisive manner. The Swamy reacted to the derision at once and replied that Mr. C.V. Rao would get offsprings. On hearing the Swamy's statement, another person raised a doubt about His old age. Lalithananda replied affirmatively to the gentleman with a pointing finger that he could bring the offsprings even at the fag end of his life. This challenge of Lalithananda had become a blessing in disguise to C.V. Rao. True to wonder, Mr. C.V. Rao got children in the later period. After begetting children, he faced financial and other problems. Lalithananda Swamy told during the course of discussion on another day that C.V. Rao was entitled only for one out of two i.e. either prosperity or progeny. When progeny was granted on craving for it, his prosperity became scanty. Alas! we cannot do anything except expressing lip sympathy. We cannot imagine the miracles of Him. They are above our purview. Lalithananda will definitely grant us to whatever we are entitled. Therefore, one need not crave for more than to what he or she deserved. We should not ridicule sages even for fun sake.

5. NOBODY WILL COME OUT OF HIS CLUTCHES / FOLDS

When once surrendered and came to His fold either by accident

or by chance, he or she cannot come out easily. Lalithananda Swamy replied to a query on this issue. It is as under :

"Nobody will look after You, if You go away on some pretext or another. Ultimately, You will be sent back to Me".

This happened in the case of Mr. Tulsi Rao. His episode runs as narrated hereunder. Mr. Tulsi Rao was a believer of Lalithananda in the older generation. He was a Congress man and staunch follower of Tanguturi Prakasam, who was the Minister of composite Madras State. He was highly educated and Research Scholar and a well informed gentleman. He was unmarried, devoted much of his time in the service of his fellow men and motherland.

He was a mystic, occult and possessed some intuition powers. With such back ground, Mr. Tulsi Rao came to Lalithananda to improve his spiritual knowledge. He might have thought that Lalithananda, a saffron clothed Sanyasi would guide and help him in his line of thinking. Being a perfect man and Brahman himself, Lalithananda did not yield. It is a known fact that God does not yield unless he is received by the aspirant. Lalithananda is beyond all sorts of tests, proofs, doubts and reasoning. He is above all things. The only thing required is 'surrendering'. In those days, a very few persons only realised that Lalithananda was the supreme being. Others thought him to be a saffron-clad Sanyasi. Mr. Tulsi Rao thought him to be an extraordinary Sanyasi and expected much of him but Lalithananda did not promise him any favour. Lalithananda used to apply all sorts of tests to his devotees and see that they pass through. The tests will vary from man to man. It depends up on persons and aspirants to come out successfully. After passing some more years, Mr. Tulsi Rao changed his mind and sought for the grace of Lalithananda. Even then, Lalithananda was not kind enough to fulfil his desire. In the circumstances, Mr. Tulsi Rao went away from Lalithananda in a painful mood.

He went to Pune to meet some other Swamy. At that time, a big Hindu congregation was in process. Mr. Tulsi Rao attended the Hindu congregation for nearly 30 days with a view to get interview with Swamy in the chair. But that Swamy did not give him any appointment. At last, after passing some time, the Swamy waved a green signal to Tulsi Rao by pointing him in the crowd. The Swamy said, "Mr. Tulsi Rao, there is nothing to learn from here. Lalithananda is calling you to come to Pasumalai immediately". Out of despair of not having been able to meet Swamy at Pune and delight at the invitation of Swamy to be at Pasumalai, Tulsi Rao returned to Pasumalai. Lalithananda Swamy received him kindly and from then onwards, Tulsi Rao did not leave Lalithananda. He even came to Ramanamma's house to meet Lalithananda when he was in transmigration. The episode of Tulsi Rao is a lesson to all of us.

6. LALITHANANDA APPEARED AT DIFFERENT PLACES AT THE SAME TIME

During the time of Rudrayaga at Pasumalai in 50's, Lalithananda did not permit some of his devotees to leave Yagasala till the celebrations were over. Of them, one was a school teacher by name Sriharsha Rao and the other two were businessmen viz., Kolla Venkateswarlu and Rachakonda Sitaramaiah. All these were very anxious about their professional problems during their absence at their respective places.

Lalithananda guaranteed them that there would be no problems in regard to their respective professions. Generally, devotees would not leave the Ashram premises without prior permission of Swamy, and hence, they kept quiet even though they had their own doubts. However, the Yaga was completed and everything was normal in the Ashram. The Swamy then permitted these three men to take leave. After taking leave from Swamy they left Ashram and returned to their respective places. True to their wonder, they found that

there were not signs of their absence. Business was carried on with double the quantity than, usual in normal course by these two businessmen and similarly, nobody asked the Teacher about his absence. There was no mark of absence to Sriharsha Rao in the attendance register. This was a clear cut evidence in the appearance of Lalithananda at different places at a time. He attended as a teacher, carried on business and was also present at Yaga, all one at a time.

7. KHANDAYOGAM : DISSEMINATION OF HUMAN BODY

This sort of Yoga prevailed and practised in India by the Holy Sages in good olden days. It was the culmination of all Yoga practices. Khandayoga means, dissemination of human body. After the Yoga is over, the Yogi will reassemble the body. Lalithananda also practised this Khandayoga. During the last century of 2nd millennium, this sort of wonderful practice was rare and practiced by a few saints only. One conspicuous evidence was given on this subject by Kotaiah, the then driver of Lalithananda's car. Generally, women folk used to go to sleep in the nights around Lalithananda in his room. This driver being an young man at that time, had some malignant views in his mind about Lalithananda and the women folk. With that view, one day after past 12-00 mid-night, he climbed over the roof, removed some tiles to enable himself to see what exactly was going on in the room. By that time, Lalithananda disseminated his body i.e., isolated head, hands, legs etc., from the main body and scattered them around. The driver, out of fear and confusion over this scene, fell on the ground and became unconscious.

After Khandayoga was over, Lalithananda reassembled his human body and kept quiet. All the inmates of Ashram who woke up at day dawn were unaware of this episode. Lalithananda told them that he had no sleep during the night because of the noise

made by rats and bandicoots. Then, they noticed the removal of the tiles from the roof and Kotaiah in subconscious state of mind. Swamy sent Vibhudi to Kotaiah through somebody. Kotaiah became conscious by half-past one and he fell on the feet of Lalithananda and prayed for pardon. He confessed his erring and bowed before Swamy with humiliation and surrender. This Kotaiah is still alive when this article is being written. He used to narrate this story to the new devotees.

Lalithananda Swamy used to take his disciples on pilgrimage. On one occasion, during the course of their pilgrimage, they had a holy dip in the river Narmada. When all the disciples were taking bath in the river, the Swamy took out his intestines and began to wash them. One of the persons who accompanied them saw this scene and made a clamour. Lalithananda Swamy completed his work at once and inserted intestines at proper place and kept quiet. This was made known to all by the person who witnessed this miracle.

If we go on narrating about his miracles/marvels, it will be voluminous and tedious to the readers. We will therefore stop this matter for a while.

8. ABOUT MIRACLES

Appreciation of a mystery or a miracle is a common human tendency. It is of a disputed nature. There is no proper word in English for 'Karma', but elders explained it as a result of action. Man is accountable to his deeds. Prosperity, elevation in the society etc., are the result of his good deeds. Whereas the diseases, poverty and any other mishap are the result of His bad deeds. They throw him to untold miseries. When the time is over, luckily to him, the vision of power from the Holy spirit is/or was befallen and everything ends well. Sight of the divine power will influence over mishaps, agonies, etc., and finally relieves them from all sorts of sufferings. People call such automatic incidents as miracles.

In the words of Sri Ramana Maharshi, it is called 'Karma Paripakvam', mean to say that when the Karma or the result of action is over, the sight of divine power with its full grace will come by chance. People call this 'by chance' as miracle of Mahatma. Lalithananda is rather disinclined to perform miracles.

In the circumstances, we will cite here a quotation from Swamy Chidbhavananda of Ramakrishna Mutt about miracles in his daily divine digest. It runs as "to plead with his master for the performance of a miracle is the way of an ordinary man". Therefore, seeking miracles from Mahatmas and appreciation is not the end of our ambition. Our endeavour is to obtain a bit higher position than an ordinary man without craving for the transient and unreal things. The purpose of man's life is to seek the best possible way which leads to the premises of God. Keeping this in view of the advice given by Swamy Chidbhavananda, it is not wise to expect any miracles from great Sages like Lalithananda and Lauder Maharshi. We should not behave like ordinary men before them. It is our fortune to have been picked up and chosen to their fold. On our own accord, we cannot go and search for them. They themselves have given an opportunity for us to reach their premises. It is in our hands to make use of their parental love and affection showered on us. In return, we have to please them with our devotion, total surrendering and selfless service. It is our bounden duty to respond properly to their expectations. What more do we require than their grace. The graceful Lalithananda will grant us the right thing for which we are eligible. The good qualities have to be cultivated and to prove our genuity, sincerity and undaunted faith in him. He is the saviour and redeemer of his loyal servants and devotees. We surrender ourselves with humility to His Holiness - the great Lalithananda Swamy and confess whole heartedly that we are indebted to Him for having chosen us, into his fold. We prefer his graciousness to miracles.

CHAPTER IV

TRANSMIGRATION

1967-1972 A.D.

Transmigration was in practice in olden days. It is believed that persons who practice the transmigration - meditation possess the capacity to go beyond the limits of human knowledge in a mystical way. Literal meaning of transmigration is : 'Passing of a person's soul into another body (usually dead body)'. Mystically enough, Adi Shankaracharya migrated into the dead body of a petty ruler of Amruthapuram on the banks of Narmada and spent some time with his wife in the form of her husband. This is not a news to the people who have some knowledge about philosophy. This is what exactly happened with Lalithananda at the end of his second tenure. He left his mortal body in the year 1966. There was another incredible story which actually occurred in the first half of the year 1967. It was the cause and effect for Lalithananda to take up this step of transmigration for the use of divine services. Smt. P.V. Ramanamma, an ordinary house wife is living in obscure life at Hyderabad. She is one of the many devotees of Lalithananda. She knows Lalithananda and his Ashram from her early days. From the beginning of 1967, her family members observed some radical changes in her actions and movements which are akin to that of supernatural beings. Her parents, relatives and neighbours thought it as a psychic case, but her family members did not feel the same since there is a wide difference between the Supreme soul and evil spirits. The supernatural being i.e. Lalithananda did not take possession of her body for full 24 hours. In the beginning, he used to occupy her body only at intervals and leave her to attend to her primary duties in the house. The days were passing through uncertainty, but Lalithananda did not disclose his plot/plan for future course of action. After 6 months, the day has come for him to reveal the truth that he himself is Lalithananda. That was the very day when an incredible story occurred.

Circumstances so led him to expose from disguise and to begin with talks from Ramanamma's body. He sent a word to a Tamil couple by name Krishna Rao and Lakshmi Bai living in a nearby house. They were devotees of Lalithananda. They came and began to talk with Swamy in Tamil. Ramanamma does not know Tamil but Swamy through her body began to talk in Tamil with the couple. The couple after conversation realised that he is Lalithananda and fell on her feet who was possessed by Lalithananda. The Swamy told them that he would stay for two days and directed them to perform puja etc., during his stay. Accordingly Lalithananda stayed in transmigration on 31-7-1967 and 1-8-1967 in Ramanamma's body. The couple conducted puja and other forms of worship.

The Swamy again on 9th August 1967 asked her husband whether there was any objection for him to remain in her body for some time. Her husband replied that he has no objection to stay as one of the family members. Accordingly, Lalithananda transmigrated into her body. From that day onwards, Tamil couple were performing daily pujas and special pujas, Aradhana, etc., on every Sunday. After Aradhana, the Swamy used to converse with the gathering and attend to any of the subject raised by them. Out of inquisitiveness and curiosity among the colleagues on hearing informal discussions about Transmigration used to interact with him on the subject. The news of Lalithananda's transmigration spread like wild fire. On one Sunday, Mr. Ananthasayanam who was very familiar to us came mainly to test her and ascertain what it would be. He was wizard and sorcer and an expert in witchcraft. On seeing the Swamy, he at once started chanting Arabic mantras because his Guru happened to be a Muslim. After 10 to 15 minutes, Swamy questioned him : "What do you see?" I am the person who gave you shock treatment on that day. On hearing this, the gentleman fell on his feet and prayed for mercy. The incredible truth about shock treatment was disclosed by Mr. Subba Rao who was a friend and colleague of Ananthasayanam.

It runs as follows :-

Ananthasayanam used to send somebody's soul to distant places and contact or tag it to big-wigs. Then the body would receive its master's voice. This practice was only for curiosity sake but nothing else. Wizard would give the route map of a particular case, the soul had to go on. Generally, the route was via Bombay. This time, the person's soul deviated from regular route and took to new route via Madras. He was flying in the high-skies over Pasumalai hills where Lalithananda was in Sages' conference. The person's soul out of curiosity peeped into Pasumalai Hills, and was enjoying the natural beauty of the hillock. Immediately Swamy gave a good blow to him. The soul fell on Swamy's feet.

At Hyderabad, the person's body suddenly fell down from the cot. The incident made Ananthasayanam anxious and he was worried. He was chanting Mantras. There at Pasumalai, Swamy questioned the soul "why did you come here and peeped into the conference". The soul prayed Swamy for excuse and said that he did not see wantonly, but, it so happened accidentally. Then Lalithananda Swamy left him with a warning not to do this dirty practice again. With fear and anxiety the person's soul returned back directly and took possession of his body.

The Swamy questioned Ananthasayanam what he would do if He did not leave the soul and what is his answer to the bereaved family if any untoward incident happens. Mr. Ananthasayanam could not answer and kept quiet. Mr. Ananthasayanam was fully convinced and realised that the soul present in Ramanamma's body is no other than the saint who gave him the shock treatment.

In due course, Ramanamma's parents and relatives started participating in Pujas. Her residence had become almost a holy place and the functions etc., were not in any way lower than that of the other religious institutions. On hearing the fact, that

Lalithananda transmigrated into Ramanamma's body, Sri Mattigunta Purnachandra Rao one of the disciples of Lalithananda and resident of Guntur dropped himself at Ramanamma's residence. On seeing the Swamy in transmigration and hearing him, he recognised Swamy's male voice as he was very closely associated with him for many years. Further, he was the son-in-law of Kaja Veera Raghavaiah, the donor of a piece of land, on which the Vadarevu Ashram was established. After discussions, he informed Swamy that they would conduct Linga Prathistha on the Samadhi at Vadarevu (2nd tenure). Swamy said that he was thinking to conduct Subrahmanya Swamy Prathistha along with his two consorts viz., Valli and Devasena. Purnachandra Rao paused for a moment and later invited Lalithananda to come over to Vadarevu and conduct the functions during Dasara. Accordingly, the Swamy went to Vadarevu during Dasara and conducted the functions enormously which were akin to that of the functions when he was alive. All the devotees were very happy during this Dasara.

The Managing Committee members of Pasumalai Ashram Mr. Chigurupati Kutumbaiah and Mr. Nalluri Venkateswara Rao invited Swamy for the on coming Skanda Sasti. Accordingly, Lalithananda along with other devotees of Vadarevu went to Pasumalai for Skanda Sasti and performed the function very well. Those devotees who attended the functions expressed their views that they did not see such a grand function during the last 17 years i.e., after Mahanirvana of Lalithananda during the year 1951. When everything was over at Pasumalai, Lalithananda went to Duggirala. M. Purnachandra Rao, his family members etc., followed Swamy. The Swamy reminded Lalitha Prasad Rao alias Lalitham, the incidence of taking the juice of Sweet Lemon before his Nirvana in 1966 (2nd time). On hearing Lalithananda, Lalitham wept like a child and fell on his feet. Ramanamma does not know about this matter as she was not present at the time of Lalithananda's Mahanirvana. All the devotees gathered were amazingly stunned at this sudden

happening. They felt very happy and accepted without any ambiguity that he is Lalithananda and nobody else. Then, Lalitham on taking Lalithananda's approval, performed Padapuja on a large scale at his residence. That was the first Padapuja during transmigration. Afterwards, Prakasha Rao of Bhimavaram and Purnachandra Rao, native of Guntur have taken Lalithananda to their respective residences for Padapuja.

During this period, Lalithananda was maintaining the Vadarevu Ashram from His head quarters at Hyderabad. He desired that the two Ashrams have to be amalgamated and kept under one yoke, but, the Pasumalai group did not co-operate with Swamy and hence, the two Ashrams were being maintained by two separate managements. After his Padapuja at various places, Swamy returned to Hyderabad.

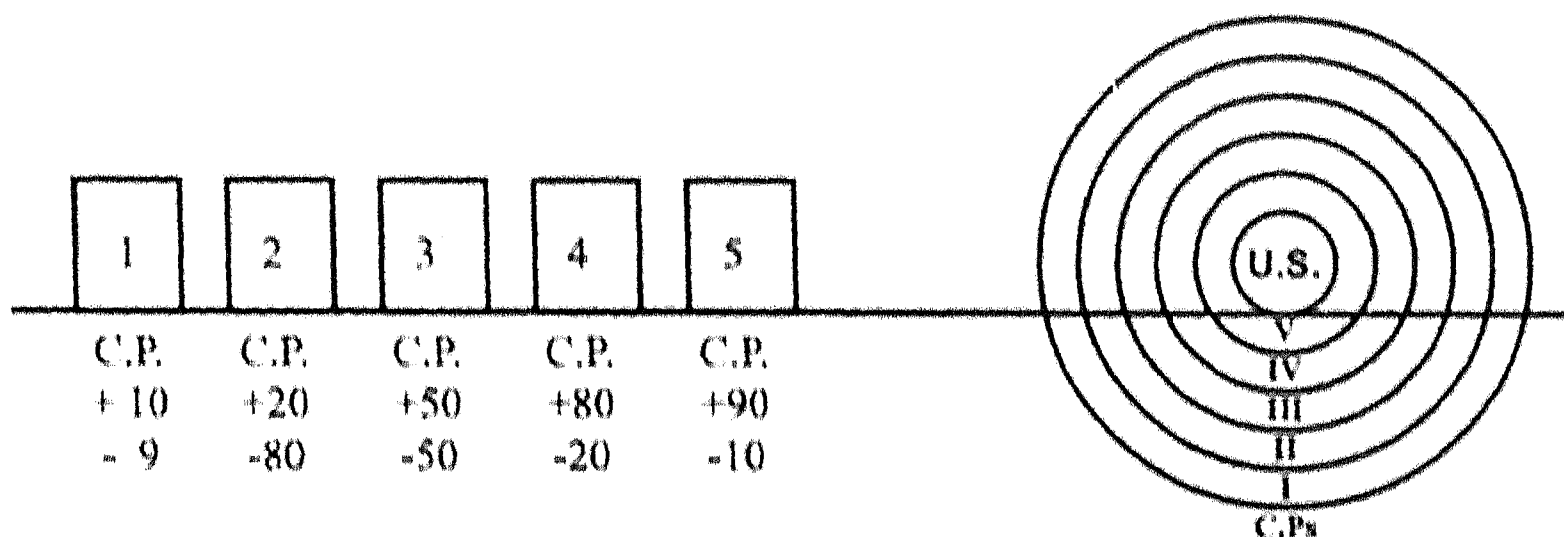
PHOTO OF LALITHANANDA IN TRANSMIGRATION



We were continuing Aradhana to the Swamyji on every Sunday regularly to have a friendly meeting amongst us. Swamyji used to answer our questions. On one Sunday congregation, one of

our friends asked about 'Rebirth'. Swamyji said "nobody will come back to the earth unless he is ordained by me".

Connotation by P. Kanakalatha Devi, M.Sc., Department of Mathematics, Bharatiya Vidya Bhavan, Jubilee Hills, Hyderabad.



C.P. : Check Post; U.S. : Universal Soul

Imaginary picture of various steps at which soul (Atma) waits and reborns (cyclic experience) to attain salvation - Soul merging with Universal Soul.

1. The positive and negative deeds we do in the present form of life might accompany the soul after leaving this mortal form.
2. It reaches the appropriate check post according to the credit points in the account. For example, a soul of a person with 10 positive points and 90 negative points might reach, wait at check post No. 1. Similarly, a soul with 90 positive points and 10 negative points might reach 5th check post.
3. After reaching the check post soul may wait there for millions of years seeking the blessings and mercy of the Supreme power.
4. If the Supreme power decides to give an opportunity to any particular soul waiting at check post, then He sends that soul to take a new form of life.

5. According to the deeds in this new form of life, soul either proceeds to the next check post or recede to the previous check post, after leaving the mortal body.
6. In this cyclic experiences, any individual soul succeeding in getting or attaining full positive points crosses all the check posts and join the Universal Soul.
7. How long each soul waits at various steps/check posts depends on the decision of the Supreme Power.
8. The soul to which He decides to give an opportunity to merge with Him, might complete various cycles at less time though it is at check post No. 1.
9. The soul with 90 positive and 10 minus points might wait at check post No. 5 for millions of years to undergo the cyclic process to attain salvation.
10. Thus, we can come to a conclusion that unless Supreme Power decides to merge any soul in Him, salvation is not possible. Hence, the sentence by Lalithananda viz. "None will be Born again unless I decide".



PHOTO OF P.V.
RAMANAMMA
WHOM L.A. USED FOR T.M.

SRI SUBRAHMANYESWARA SWAMY PRATHISTHA ALONG WITH VALLI AND DEVASENA

The Swamy already informed his intention of Sri Subrahmanyeswara Swamy Prathista. The time has come now for His will, being the Supreme to prevail upon and influence others. He decided to instal the idols of Sri Subrahmanyeswara Swamy along with His two consorts on the Samadhi. During the course of conversation with Gopala Sarma and others, Swamyji informed about Prathista. Swamy enquired Gopala Sarma whether he would shoulder the responsibility. Sarma replied that he would take up responsibility if Swamy gives sufficient strength and health as He was ailing. However, Swamy entrusted him to prepare the list of articles etc., that are required for Prathista. Accordingly, Gopala Sarma prepared a list and handed over to Lalithananda. Meanwhile in his coterie Lalithananda allotted the matter relating to overall supervision and financial matters to Sri Chandi and Tripura Sundari, the Divine Mothers respectively. Swamy chalked out a programme to bring idols from the sculptor at Madras. During the period of TM, we observed that the Divine Mothers used to come over and occupy the human bodies, especially the women folk and participated in the functions celebrate by the Swamy. While going to Madras, Swamy had taken Pramila, daughter of M. Purnachandra Rao along with him. During this journey, Sri Chandi was on Pramila till He returned back to Vadarevu with idols.

1. DETAILS OF PRATISTHA : 8-6-1968, Saturday - JALADIVASAM

On this day, the idols were placed in water for purification. On this day, Sri Chandi on Pramila and Tripura on another woman danced meticulously following the Nagaswaram and drum beats

in the musical performance. This dance was most wonderful and miraculous which normal human beings cannot imagine and witness. The late Bommaraju Gopala Krishna Murthy a well known songster, composer and a devotee of Lalithananda Swamy sung a song composed by him on this Supreme scene with the title in Telugu "Narulane Suralaga Chesi Adhinchhi Padinthuvu" means to say that you are changing human beings into Gods and enjoying when they are dancing. Every woman was afraid of Swamyji's call and used to hide. Even then, one woman, though controlled by her mother-in-law, used to come to Swamy and dance rhythmically in accordance with drum beats and Nagaswaram. Actually, the above two women did not know dancing and singing.

9-6-1968 : DHANYADHIVASAM

On this day, the idols were taken out from the water and kept them on the grains/paddy. Lalithananda himself took part in the Abhisheka to Ganesh and performed puja to him. What a wonderful day it is! To every one's surprise and fortune Vishnu along with Lakshmi on the snake-bed appeared before the public. Everybody witnessed the scene with utmost reverence. Vedas were chanted throughout the night. It was almost a sleepless night (Jagarana) with prayers, plays, praises and dance programmes.

PRATHISTHA : 10-6-1968 - MONDAY (FULL MOON DAY)

The idols were installed on the Samadhi at 7-35 a.m. under the supervision of Sri Chandi and the Swamyji. During the time of Prathistha, Adishesu took possession of the body of one woman and made hubub stating that He was neglected last night totally. The devotees praised Lalithananda only and not, cared for other Gods and Himself. Lalithananda then cooled him down and offered a silk saree with a blouse piece to the woman whom Adishesu was possessing. Afterwards Swamy completed Naga Prathistha*. Sri Lalithananda advised us to write a prayer in praise of Adishesu

*for further details about Nagas, please see Addendum No. 2

and read out. Accordingly, we did. The prayer runs as under -

NAGARAJA : *Thou art the Ornament
To thy Lord Siva
Thou art the bed of sweet scented flowers
To thy God Vishnu
Thine is the Power
That stored and stocked in them
Thou beholdest the Universe
With thy grace
Thou are the base
That bears the Earth
Oh Lord! Be kind enough
To save us, the poor creatures*

During these two Prathisthas, the entire heaven descended to the Earth and participated. Adishesu, Chandi, Tripura etc., Gods and Goddesses played and danced along with Nagaswaram, drum beats in a chorus.

Subrahmanyeswara Swamy with his consorts



2. NO ENTRY TO THE PASHANDAS - NON-BELIEVERS IN VEDIC CULTURE AND IN HOLY FAITHS

Those who do not believe in vedic culture are called 'Pashandas'. They are not entitled to enter the Ashram. This was so happened during the time of dinner on 11-6-1968. All the devotees who attended the Pratistha sat for dinner. Chandi Amma varu on Pramila sat on a chair in the middle of the dinner party and was observing. In the dinner party one Pashanda, a non-believer in vedas etc., was also in the rows. Sri Chandi identified and asked him to get up with a pointing finger. She questioned the stranger as to why he came. He replied that he wanted to see the function. Chandi ordered him to do Pradakshina i.e., to go round the temple. He said that he would not go round the temple, because he had no belief or regard in the Vedic Dharmas.

Sri Chandi grew angry and ordered the suppliers to serve food to him outside the dining hall. Accordingly, they did. After the meals, Chandi called for him and warned him not to come again since he happened to be a non-believer. This incidence reminds us that the mother Divine will not tolerate the Pashandas and she will not have any non-believers. To quote Lalitha Sahasranama Stothram, it is "Sanhrutasesha Pashanda". They are not entitled to enter the Ashram. The non-believers in any faith will not receive the proper treatment from any corner including the Holy faiths.

3. ADI PARASHAKTI PRATISTHA

It was publicised that Lalithananda was planning to instal the idol of Sri Raja Rajeswari Amma Varu at Vadarevu Ashram. To clarify this news Swamy placed orders at Thiruvannamalai to carve necessary idol with accessories. This time the co-operation and co-ordination between some of the devotees were not upto the mark. Everything was in turmoil. However, the Swamy was

busy with arrangements for the construction of the temple. Pasumarti Adilakshmmamma, W/o. Rama Murthy, native of Chilakaluripet came forward to bear the expenditure for the Pratistha. Accordingly Adilakshmmamma came to Vadarevu to assist Ramanamma in the construction works. The room for the altar of Ambal was completed by the end of the year 1968. After completion of the Altar, Lalithananda went to bring the idols. Amazingly, there the idol of Adi Parashakti was kept ready instead of Raja Rajeswari. This was stated to have not been noticed by the sculptor during the time of carving work was in progress. When Lalithananda arrived at Thiruvannamalai it was noticed.

The sculptor expressed his regret and asked for pardon. He further explained it as an untoward incident which was beyond his control. The sculptor requested Swamy to allow a further more time so that he would keep ready the idol of Sri Raja Rajeswari. The Swamy did not allow him time and took the ready-made idol of Adi Parashakti and its accessories. He reached Vadarevu by 14-1-1969. It is known to his devotees that the will of Lalithananda wins over and prevails upon the things. In the present case also it is clear that the Swamy in the heart of heart intendd to instal Adishakti instead of Raja Rajeswari and that is why knowingly or unknowingly, the sculptor carved Adishakti idol instead of Raja Rajeswari. Jillellamudi Amma instructed me to monotone the Bala Ramayanam for a period of 80 days. Accordingly, I did the same and completed the 80th day by 14-1-1969. The coincidence of these two dates are quite unimaginable and surprising.

Sri Lalithananda Swamy desired this Pratistha to be completed by Mudigonda Jwalapati Linga Sastri Ayyavaru. He was a staunch follower of Lalithananda, a great scholar, an author and an authority on Siva cult. In the later part of his life, he became the head of that section in the entire South India. He wrote some books in praise of Lalithananda. Of them, a very small book viz., "Subrahmanya Panchadasi" was a master piece and a Holy Bible to Lalithananda's devotees on par with other Holy books.

PRATISTHA : Chandi Amma Varu on Pramila (T.M.) took the entire responsibility of conducting and installation of idol (Pratistha). She supervised the proceedings of Pratistha. One expert in Agama Sastra was also invited from Srisailam to assist Jwalapathi Linga Sastri during the time of the Pratistha.

DETAILS

29-01-1969 : Wednesday : Chandi on Pramila inaugurated the function. The function was continued for 5 days.

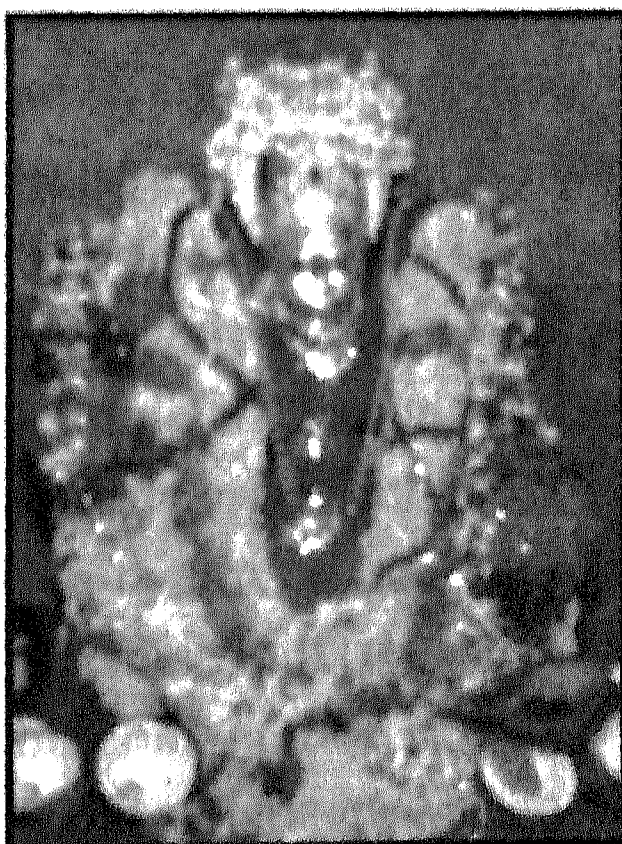
31-01-1969 : Friday : Jaladhivasam : The idols were placed in the waters for purification. The devotees arranged Bhajans and other programmes in praise of the Goddess.

01-02-1969 : Saturday : Dhanyadhivasam : The idols were kept on the paddy. Sri Raja Rajeswari came on one woman and stayed for the entire day.

02-02-1969 : Magha Purnima (Full Moon Day) : It is an auspicious day for the Hindus. All the Hindus will have sacred bath in the rivers and in the Sea. Afterwards, they perform Pooja etc., in their houses as well as in temples. It was on this auspicious day Adi Parashakti Pratistha was held/performed.

03-02-1969 : Monday : Lalithananda on Ramanamma arranged Laksha Archana Kumkum Pooja. All the devotees participated in this Pooja.

PHOTO OF ADI
PARASHAKTI AT
VADAREVU



4. SUVARNA YAGA KALASAM AT HYDERABAD

The Swamy said that Suvarna Yaga was performed by the sages and Holy Ghosts in their communion for the good looks of graceful Parashakti, the Mother Universe. They submitted their difficulties to carry on with their duties smoothly. They reported that one dangerous demon by name Taraka was harassing and creating all sorts of troubles to them with a view that nobody can come in his way and resist his atrocities. They prayed for Her mercy and for the birth of Kumar to resist the demons. The Mother conceded with their request. In due course of time, Kumara Swamy was born and He was made C-in-C of God's army. He resisted, killed Taraka and established peace. Suvarna means 'Gold'. The flowers made of gold were used in addition to the other conventional materials such as sandalwood, ghee made from the cream of cow milk etc. This is a brief note about the birth of Murugan i.e., Subrahmanya Swamy and Suvarna Yagam.

Lalithananda Swamy wanted to conduct this Yaga for the universal welfare. He informed his intention of doing so to all the devotees. Proper response was not received from them. They behaved in a similar way when Adishakti Pratistha was in process at Vadarevu. Only one woman by name Adilakshmmamma came forward and co-operated with the Swamy. The Swamy inaugurated the function by arranging the Kalasa-stapana at Hyderabad on 26-04-1970 and declared that the pooja and other usual rituals will be continued for a period of 48 days. Accordingly, the Yaga was continued meticulously by the Ritwicks. The people were attending in large numbers. Every day, Lalithananda Swamy was blessing the crowd with Vibhudi. His simple gestures were healing different ailments like mental effects, physical weakness and devil or ghosts' haunts. Some times, he ministers for healing by simply touching the affected parts of the diseased. This is similar to that of Healing services we find in the Christian congregations. He gave solace to the needy persons. Apart from deeds intended

for the good of a common man, he advised the listeners to lead a pious life with self-control and try to come out of bondage. He said that manhood is the best opportunity to utilise its services in the pursuit of God. He has arranged special programmes to encourage the devotees.

5. REPULSION OF GHOST'S HAUNT : PECULIAR EPISODE OF PITAPUR SEETHA

Seetha was born in Pirapuram of East Godavari district of Andhra Pradesh. She was married at a very early age and died at the prime of her youth. She did not enjoy the marriage bliss. She, with utmost lust for love became an evil spirit. Her evil spirit was waiting for opportunity. In the meantime, her sister's marriage took place. The ghost of Seetha occupied and took possession of her sister Radha after the function. After few years, they begot a child. After the birth of the child, Radha's body became bulky and grown out of proportions denying her of free and normal walk. At that stage, Radha was brought to Lalithananda Swamy during the 48 days of Suvarna Yaga. Lalithananda exercised occult powers and began to talk with Ghost in Radha's body. He ordered her to leave the body of Radha and go away. Seetha gave negative reply to Swamyji. She answered that she would not leave because her wants have not been fulfilled. Lalithananda applied all sorts of methods right from persuasion to that of threatening. Then she obliged to leave on condition that she should have a permanent place in her sister's house as a 'demi-goddess' and should be provided with sarri and blouse annually without fail. Her sister's husband accepted the demand. Again the Ghost of Seetha prayed the Swamy to dine with her. According to her request the Swamy made arrangements for dinner on the last day of Suvarna Yaga. On that day, a special pooja was arranged to Parashakti on behalf of the Ghost of Seetha. After the pooja, Seetha took meals with her favourite puddings along with Swamy. During the dinner, I enquired her about Lalithananda Swamy and

re-birth to her, if any. She said that Lalithananda is "God Himself and He is Satchidananda". The word Satchidananda is a combination of three individual words viz., Sath (Truth), Chit (Knowledge) and Ananda (Bliss). The compound word Satchidananda deals and denotes the Brahman. He who is having these qualities in him is Brahman (God). Since Lalithananda has all the above qualities in him, He is regard as an embodiment of Brahman. She answered the next question that She has no re-birth. For another question, she said that they (evil spirits) were not allowed into the orbit of Swamy. Because of her sister, she was fortunate to see Swamy, she said. The statements of the Ghost were agreed to by Smt. Adilakshamma who was with Lalithananda during these three sessions.

After the dinner was over, the Ghost of Seetha prayed Swamyji to give her some Vibhudi. Swamy gave Vibhudi to her and permitted her to leave the premises. She was about to move when I put a question to her as to why she required Swamy's Vibhudi. She replied, they also have troubles and agonies there. The Vibhudi of Lalithananda gives them relief and this is not available in their orbit. Afterwards, she bade a good-bye to all and left happily.

After the Yaga was over, the Kalasam etc., were taken for immersion with full honours.

6. SATA CHANDI SAHITA RUDRAYAGAM AT HYDERABAD

Lalithananda Swamy used to say that the way of life as mentioned in the Vedic culture is the best of all the possible ways now known to the worlds. They preached Ethnic principles to be adhered to by the men and women for the smooth running of family and social way of life for amicable atmosphere. He says that conducting and performing the Yagas are a must for the welfare of the society as a whole. The Gods will be pleased by the Yagas

and Yagnas. When they are pleased and satisfied, they will fulfil our wants at both the ends i.e., Earth and Heaven. In the present day conditions when the old order was altogether changed and neglected, Lalithananda is conducting and performing the Yagnas to remind us about ancient culture, customs and usages etc. He expects from His believers the behavioural change to suit the liberation of soul from the bondage of matter. God will not oblige unless we surrender in both letter and spirit. Mere meditation and concentration won't help. They have to be supplemented by performing the conventional rituals.

With reference to Lalitha Sahasranama Stothra all the three forms viz., Maha Lakshmi, Maha Saraswati and Mahakali are of the same stock. The Parashakti is being adored, venerated, and worshipped by Brahma, Vishnu and Maheswara at all times. Because of Her grace only Indra and other petty Gods are enjoying everlasting prosperity, power and what not. As such Lalithananda desires to perform a Chandi Yaga to please her for overall control of bad from the Universe itself. Other major religionists in the world are also praying God with reference to their Holy scriptures. The purpose of all these prayers is the same i.e. to extinguish bad, to establish peace and to seek the God's premises for the redemption of man kind.

Lalithananda Swamy intended to perform Chandi Yaga after Dasara in the year 1971. Lalithananda is interested in Chandi. Usually, Chandi comes direct to Lalithananda for personal talks. For them, Pitchamma, a well-known Avadhoot of the day also joined in their sacred talks Pitchamma was a close associate of Lalithananda. All these three holy Ghosts are in transmigration only. They decided in their coterie to conduct and perform the Yaga at any cost. But we are very much worried about the financial matters. Lalithananda's devotees did not turn up and they kept mum. Lalithananda has no publicity of any kind and advertising gimmicks etc., to attract money, men and material. But Pitchamma

said that she would make arrangements for the Yaga. Swamy said that it is not great to perform the Yaga when all things are readily and abundantly available. It is really note worthy to conduct and perform the Yaga when everything is in scarcity and in paucity of funds.

However, the Yaga was inaugurated on 1-3-1972 at 7-50 a.m. under the supervision of Godavari Sastry, a well known priest to the bigwigs of the day. Miraculously enough, the shop owners viz. Provision stores, Fire wood etc., dumped their material without asking for any advance payments. At the beginning of the Yaga, a saffron clothed man visited the Yagasala without any invitation. The Yaga was continuing on a very large scale with daily poojas i.e., Homa and other usual rites. After one week, Jiyaguda Swamy by name Samardha Narayana Dass Maharaj visited the Yaga and expressed his satisfaction. He said that this Yaga would be completed successfully without any trouble, since, it was decided in the coterie of Heavenly bodies. This Yaga is due to be performed here and therefore it is being done and nothing else he said. It is said that this Man is Siddha Purusha. He was suitably honoured by the Swamy. Then the Jiyaguda Swamy took leave of Lalithananda and went away.

The Chandi Yaga was completed on the eleventh day as per schedule. On the last day, Smt. P. Subhadra Devi, a nearest relative of the famous Swamy Omkarnath Maharaj came forward and rescued us to clear of remuneration to the Ritviks. All the devotees who attended the Yaga witnessed the appearance of Sri Chandi Ammavaru on the 10th day Night. The Ritviks performed pooja for her very joyously and the Amma was very much pleased with the performance. The devotees sung devotional songs and hymns in praise of Sri Chandi in an ecstatic mood. They applauded the scene as a very rare and auspicious one which they did not have any evidence of such type of ethereal nature. After the completion of Yaga, Chandi was given a grand farewell with all

formalities. Kalasam etc., was taken for immersion with full band upto Sangam near Golconda Fort. Everything was over with immersion in the River Moosi.

In regard to the amounts due to the shop owners and other creditors, our family was taken to task and twisted with untold miseries. We simply endured them as deaf and dumb. Finally we cleared off all the debts. In the meantime, Sri Chandi Amma Varu gave Darshan and said that "You had sprinkled salt in the milk". Means to say that I had hurt Her much. On hearing her, I was very much afraid of the consequences. I was almost shivering. She observed my embarrassment and said that the milk was not spoiled and miraculously it became 'Cheese'. Cheese, honey, milk etc., are regarded as nectar. Everybody knows the importance of these things. On hearing her, I sighed and got relief from the wilderness. I felt that all is well that ends well. I prayed and praised her kindness in emotional spirit since nectar is a thing that we cannot get. The entire episode of Chandi Yaga is really a tragic-comedy. Therefore, we quoted Shakespeare's title to his famous drama, a tragic-comedy, namely. "All is well that ends well". From the beginning we felt mental torture and uncertainty about the successful completion of the Yaga.

First Divine



CHAPTER V

LALITHANANDA AND LAUDER MAHARSHI IN DISGUISE

Lalithananda and Lauder Maharshi were in the habit of visiting their devotees at different places in disguise to test their faith, sincerity and alertness etc., in regard to their love towards them. A few instances are given to the devotees for their guidance in future.

At Duggirala : Duggirala is a prominent marketing centre for turmeric in Guntur district of Andhra Pradesh. Paruchuru Lalitha Prasad Rao (Lalitham) was native of this place. He was an ardent follower of Lalithananda from the beginning. Off and on, Lalithananda used to visit his house and made it a permanent place of gathering to his believers. His wife Rama Devi was also a devotee of Lalithananda. Her duty was to make all arrangements for the comfortable stay of Lalithananda whenever he used to camp at Duggirala. Once, Lalithananda went to his house in disguise as beggar. But he was not noticed or identified by any one there. He went away calmly. After some time, Rama Devi went to Pasumalai during the festival days. During interaction with other devotees, she was talking about her family's affinity with Lalithananda and sharing her experiences with them. During casual discussion, Lalithananda revealed that he visited her house as a beggar but went unnoticed and unhonoured by her. Rama Devi repented and prayed Swamy for pardon.

At Tirupathi : During the year 2000 AD, Kanakalatha Devi along with her colleagues went to Tirumala to attend a marriage. They also had the Darshan of Lord Venkateswara after marriage. After attending the last item of the festival called 'Teppostavam', they were about to leave temple premises. At that time it so happened that an old man in hippy type came nearer to Kanakalatha Devi and began to pat gently on her head, chin and cheek with parental affection. She was very much surprised at this strange incident.

Before she came back to normalcy, she turned around to see who the man was. She noticed that a couple who were just behind her knelt down on the Hippy's feet and prayed. She enquired the couple whether they had any familiarity with him. If so, who he was. The couple replied that the familiarity was only in their mind's eye and the man is the Jatadhari himself. She at once did not grasp the meaning of Jatadhari. When it struck her mind that Jatadhari is none other than Lord Siva. She realised that he is her sole object of worship Sri Lalithananda. She at once started searching for him in the crowd. By then, the Jatadhari and the couple disappeared. Kanakalatha Devi's colleague Sambasiva Rao witnessed this scene and he was very much astonished.

At Secunderabad : There is a Holy shrine popularly known as 'Naga Devatha' temple in Secunderabad cantonment area. This temple was established by her Holiness Jayalakshamma, a miraculous lady saint in her Gurupeetam. Though it is famous as 'Naga Devatha' temple, the main deity and attraction is Sri Parashakti - the Mother Universe. This temple is being maintained by a pious woman named Sasi. She is being called as Amma by the local people. We asked about her object of maintaining the temple. She humbly replied that, she is only an instrument and a servant at the feet of her majesty Amba Parashakti.

Whenever her time permits, Kanakalatha Devi used to go there and offer her prayers to Parashakti. In course of time, she had taken the book 'Lalithambika Leela Vinodamulu' to submit it to Ambal. After submission Kanakalatha Devi was sharing her experiences and narrating about Lalithananda of Pasumalai to Sasi Amma. While they were in conversation, one middle aged man was observing them from behind. These two women did not notice him. After some time, he came forward and demanded Smt. Sasi to give him camphor. She, after a pause, questioned him about his demand. The man said that he wanted camphor. She gave him accordingly. He lit the camphor in his right palm and gave

'Harathi' to Parashakti. After prayers, he swallowed the burning camphor. Both Sasi Amma and Kanakalatha Devi astonished at this incident and were staring at him. While returning, this man hinted that He is Brahman. Then He went away. The two women realised that He is Lalithananda only, because, they were discussing about Him by that time. Kanakalatha Devi went out for him and saw him standing in the temple premises. Immediately, Kanakalatha fell on his Divine feet with respect. He blessed her and disappeared.

This incident looked as if it is an opportunity and indirect reminder to Kanakalatha to bow down before Brahman which she missed at Tirupathi earlier. We enquired about this incident in Naga Devatha temple. Smt. Sasi Amma told us affirmatively and that hers is an ~~eye~~ witness to the appearance of Lalithananda in disguise at the altar of the temple. She further said that Lalithananda was very happy to see the submission of a copy of the book at the feet of Parashakti.

At K.P.H.B. Colony, Hyderabad : Lauder Maharshi came in disguise to Hyderabad in the year 2000 AD to the house of K. Bala Saraswati, W/o. K. Nageswara Rao along with another man. She is an ordinary house wife in K.P.H.B. Colony. She did not either see Surali Hills or heard about Lauder. In the month of February 2000, an aged man came to K.P.H.B. Colony and reached the residence of Bala Saraswati. The old man told to Chitti* that he came from Kalahasti to see her two times previously and he would not come again as he was about to move to celestial abode (Nirvana) before coming Shivaratri. Chitti did not remember this old man's previous visit to her house. She was observing Him keenly in a bit of wonder in silence. She guessed his age as more than 100 years. After a pause the old man disturbed her silence. He saw some copies of the "Essays on L.S. Stotram" which were kept on the table. He requested K. Bala Saraswati to give one copy of the book to him. The other man also requested one copy to enable him to submit to Jnana Prasunamba the Goddess in the Kalahasti temple.

*Chitti is pet name to K. Bala Saraswathi

This incidence was told to me by K. Bala Saraswathi when I went to her house casually. At that time, I could not grasp the point, but I was deeply thinking about the event. The ABC of the above book was begun at the Padukas of Lauder. By that time I had sworn in my mind that the first copy of the book will be submitted to Him after successful completion. The book completed and got printed by us. It is an amazing event that the first copy was submitted to "Bhramarambika" the Goddess at Srisailam in February, 2000 instead of Lauder at Surali. We could not go to Surali due to some unavoidable circumstances, but we had it in our mind. On one occasion I met the Amma of Naga Devatha temple at Secunderabad. I expressed my inability to her for not submitting the first copy to Lauder. In course of our interaction, she informed me that the copy of the book was already taken by Lauder himself. However, Arulananda will come and take you to Surali for writing the History of Lalithananda in English. Surprisingly enough, her word now has appeared true. Within one week of this happening, Arulananda came to Hyderabad and asked our couple to accompany him to Surali. Without any hesitation we accepted and followed him. But, we could not reach the fifth peak, the seat of Lauder due to heavy rains and the movement of wild animals from Sabarimalai side. Some how we managed to perform the pooja etc., at the foot hills of Surali. This is clear cut evidence for which we could grasp and recognise the person who took away a copy of the book from K. Bala Saraswathi's residence is no other than the Laudable Lauder, the sage of Surali.

In as much as we could not submit the copy of Lauder at fifth peak we have arrived at a conclusion that the statement of Sasi Amma of Naga Devatha temple is true. The second statement viz. Arulananda's desire to write the history of Lalithananda in English from the origin itself has also come true within a short period of fortnight.

CHAPTER VI

P.V. SWAMY AND HIS SHADOW

P.V. Swamy came to Pasumalai from Tiruvannamalai while roaming around the south in search of a suitable place for his penance. He stayed there for some time and continued his penance. Exactly at that time the Vadarevu Ashram was in chaotic condition. The name and fame of the Ashram was badly affected due to the activities of some anti-social elements and hooligans. The devotees cared less for the Ashram than their own interest. Generally, the human tendency is to meet their personal ends than to receive the God head in good faith. Further, there were nobody in the Ashram to look after them. Therefore the influx of the visitors and devotees became scanty. In such peculiar conditions Sri P.V. Swamy came to Vadarevu on the advice of the management at Pasumalai and took the responsibilities of the Ashram in the year 1975.

First of all, he took up the action to obtain legal status to the Ashram. The issue of transfer of the piece of land to the Ashram was settled once for all on a permanent basis. He controlled the haphazardous conditions and brought normalcy.

Afterwards, people used to come gradually and had the sight of this saffron-clad man. Generally what we found in this Ashram is that there would be conflict among the devotees and create chaotic conditions if the presence of saffron-clad man is not there. They would spoil the Ashram atmosphere from its serenity, peace, purity and perfection. The news of the arrival of the new Swamy was spread and it attracted new faces as well as the old ones. P.V. Swamy gave importance to the new faces and actually they were receiving preferential treatment. However, people were coming in considerable numbers. P.V. used to hear their grievances and solve them. He was giving Vibhudi to the sufferers and rescuing

their agonies. He also attended to the healing services. Apart from his social services he performed conventional rituals. He conducted and performed Rudra Yaga, Sudarsana Yaga and Sarpa Yaga etc., for the welfare of the society as a whole. He continued fairs and festivals of the Ashram as usual. There is a belief in his admirers that he possessed some super-natural powers in him.

During the last days of his tenure, he was uncertain about the reliability of his men in regard to the maintenance of the Ashram. This is because of past experience. He therefore decided to hand over the Ashram to Government. Accordingly, he made all efforts on this point and finally placed the Ashram under the control of the Endowment Department. After passing some time he left his mortal body for heavenly abode. His mortal body was buried in front of the Parashakti temple. A terraced building was constructed over his Samadhi. Out of the two Bana Lingas brought from the river Narmada, one was used at Pasumalai and the other was installed here on the Samadhi of P.V. Swamy.

SHADOW OF P.V. SWAMY : 1982 TO 1991

As already mentioned in the previous pages, the Vadarevu Ashram was handed over to the Endowment Department. The Department appointed a Board of Trustees. The First Board managed Ashram for a period of nearly seven years. It did not take up any tangible works, but simply carried on with the day to day administration. Again in the year 1988 the Government have appointed a fresh Board of Trustees through AZ/53/884, dated 16-6-1988 of Asst. Commissioner, Endowment Department, Ongole and M2 II, dated 15-3-1989 of Joint Commissioner, Endowment Department, Hyderabad with the following members. Of them one is President and the other two are members as under -

1. Pallagorla Sambasiva Rao, President
2. Kurapati Subba Rao, Member
3. Parvataneni Venkata Ramanamma, Lady Member

This Board continued till the arrival of Sri Arulananda in the lineage. This Board had undertaken some concrete works and completed. Old faces namely previous disciples of Lalithananda were gradually coming to the Ashram and began to co-operate with the new Board. Of them one couple namely Kolla Venkateswarlu and his wife Shakuntalamma, Rachamallu Seetharamaiah were noteworthy. The Board with the financial help of the disciples completed the following works :

1. Remodelling of Meditation hall into a terraced one.
2. Remodelling of Seethammapaka into tiled one.
3. Renovation of Navagraha temple.
4. Construction of Marriage hall in front of S.S. Temple.
5. Construction of a terraced building in front of P.V. Swamy Samadhi.

Though the Ashram was under the control of Endowment Department it did not receive any financial help from Government. However, the Board continued the fairs and festivals of the Ashram from their own funds with much difficulty. The Ashram was facing dearth of funds and hence they are waiting for the return of the Swamyji. In the circumstances, Sambasiva Rao, President and myself went to Srisailam in November, 1988. After the completion of the worship at Srisailam temple we went to meet a famous Yogini who was residing at a distance of 1/2 mile from the back side of the temple. She was having some supernatural powers. We wanted to meet her particularly to ascertain the probable time for the vision of Lalithananda from his hide-seek play. The devotees were also very much eager to see him. The Yogini said that there were some hurdles to Him to come out. The hurdles will be out if you perform "Kumbha Abhishekam" in the Ashram and break 3131 coconuts at Vayulinga to give Him line clear. Accordingly, the Board decided to perform Kumbha Abhishekam etc. The Board sent messages and invitations to all the devotees. The Management

at Pasumalai also decided to perform the above said function and actually performed the same simultaneously at both the Ashrams.

DETAILS

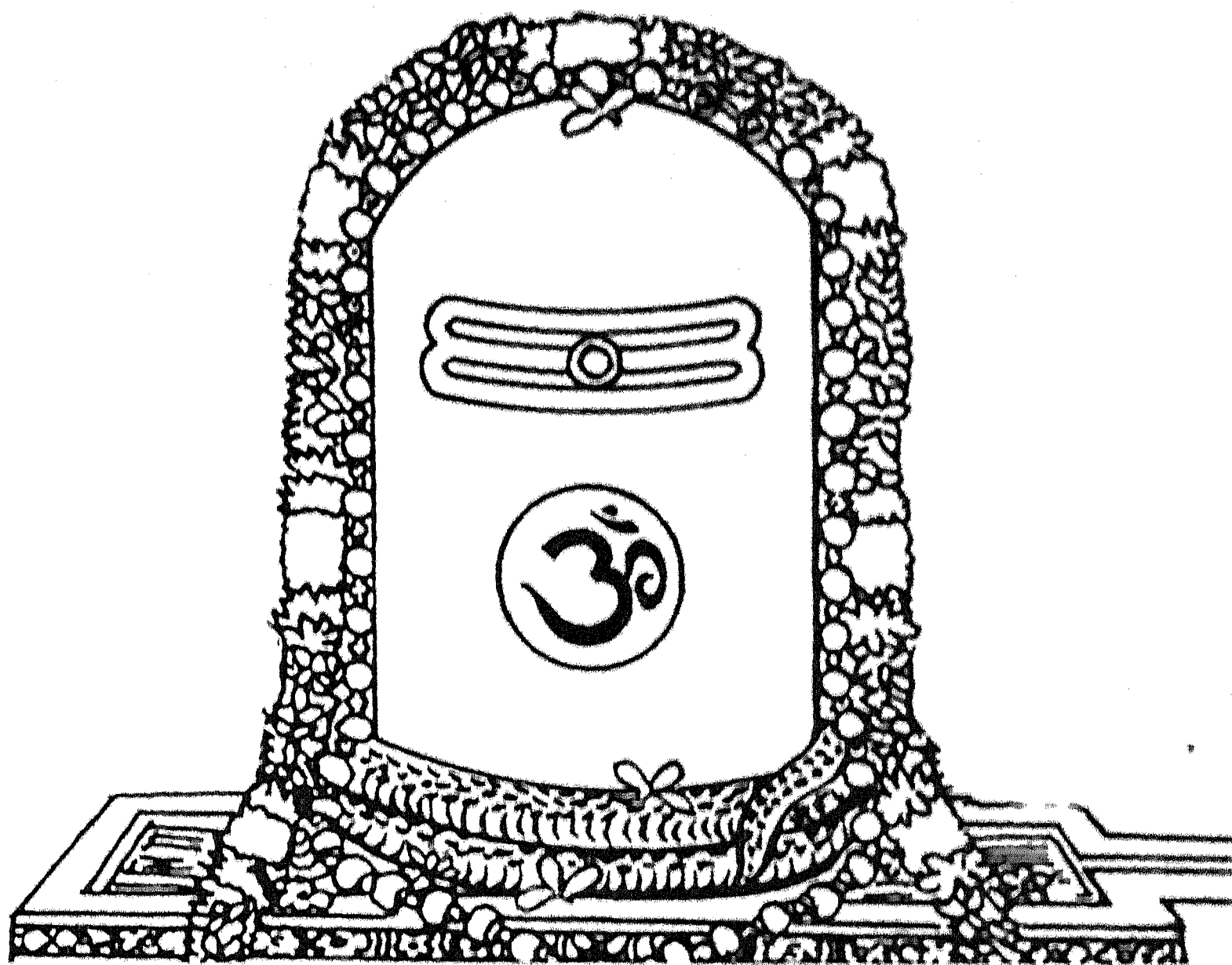
22-05-1989 : Inauguration with Vigneswara Pooja and other rituals.

23-05-1989 : Deeksha Homam, Rudra Havanam and Special Poojas.

24-05-1989 : Deeksha Homam, Jaladhivasam, Dhanyadhivasam and daily Poojas.

25-05-1989 : Stage Pooja, Deeksha Homam etc. Linga Pratistha was held at 11-05 a.m. on the Samadhi of P.V. Swamy.

After the Pratistha Sri Lalithananda Swamy gave Darsan to the gathering. The advice of the Yogini yielded good results. Arulanianda Swamy came to Ashram in the year 1991. Only after this function was over.



CHAPTER - VII

ARULANANDA SWAMY

Off and on, Lalithananda used to say in transmigration that he would come as early as possible. He did not come this time in any form, but sent another person to act on his behalf. This happened two years after the performance of Kumbha Abhishekam at both the places of Vadarevu and Pasumalai in the year 1989. A virtuous and sainted person has been selected by Lalithananda, from their holy communion to complete the balance of work and to perform other divine services in his absence. Accordingly in October 1991 AD a saffron clad man came from Surali Hills for his stay at Vadarevu Ashram. The Poojari Appaiah Sastri did not allow him inside. Alas! The Swamy sat on the platform of P.V. Swamy's Samadhi for two days. In the meantime, Appaiah Sastri went to Sambasiva Rao, the President of the then Trust Board and informed him about the arrival of a saffron-clad man. In his turn, Sambasiva Rao informed and called for other members. On seeing this Swamy, Sambasiva Rao and Ramanamma thought him to be Lalithananda. Kurapati Subba Rao did not believe him to be Lalithananda, but however, the President and other members cordially invited him inside and made all arrangements for his comfortable stay.

The new Swamy said that his name is Padmanabha Swamy, and came here under the instructions of Lalithananda to develop the Ashram. He further stated, that, if he is permitted and give a chance by the Board he would demonstrate his words into action. This actually he did and kept up his words in the later period. By two thirds majority, the Board decided to hand over the Ashram to this new Swamy. From November, 1991 Sri Padmanabha Swamy took up the responsibilities of the Ashram as the care-taker and began to administer the day-to-day performances after winding up the shadow governing body. He is continuing as care-taker

from the year 1992 AD. Afterwards he changed his name into a meaningful one, viz., Arulananda Swamy. Arulananda is a combination of two words namely Arul + Ananda. As ascertained the meaning of Arul is **Knowledge**. All of us knew that Ananda is Bliss. For the full word of Arulananda, the meaning is knowledge and bliss. If the word is translated into Sanskrit, it will be Jnanananda, a treasure of knowledge.

After the advent of Arulananda, the shape of Vadarevu Ashram was altogether changed to suit the present day tendency. "Old order changeth and new order cometh" has come to lime light. The entire land of the Ashram was demarcated and a compound wall was constructed around the Ashram for safe custody. New buildings in the place of old ones were built. New dining hall and kitchen were built. Two palacious buildings were constructed for office use and guests.

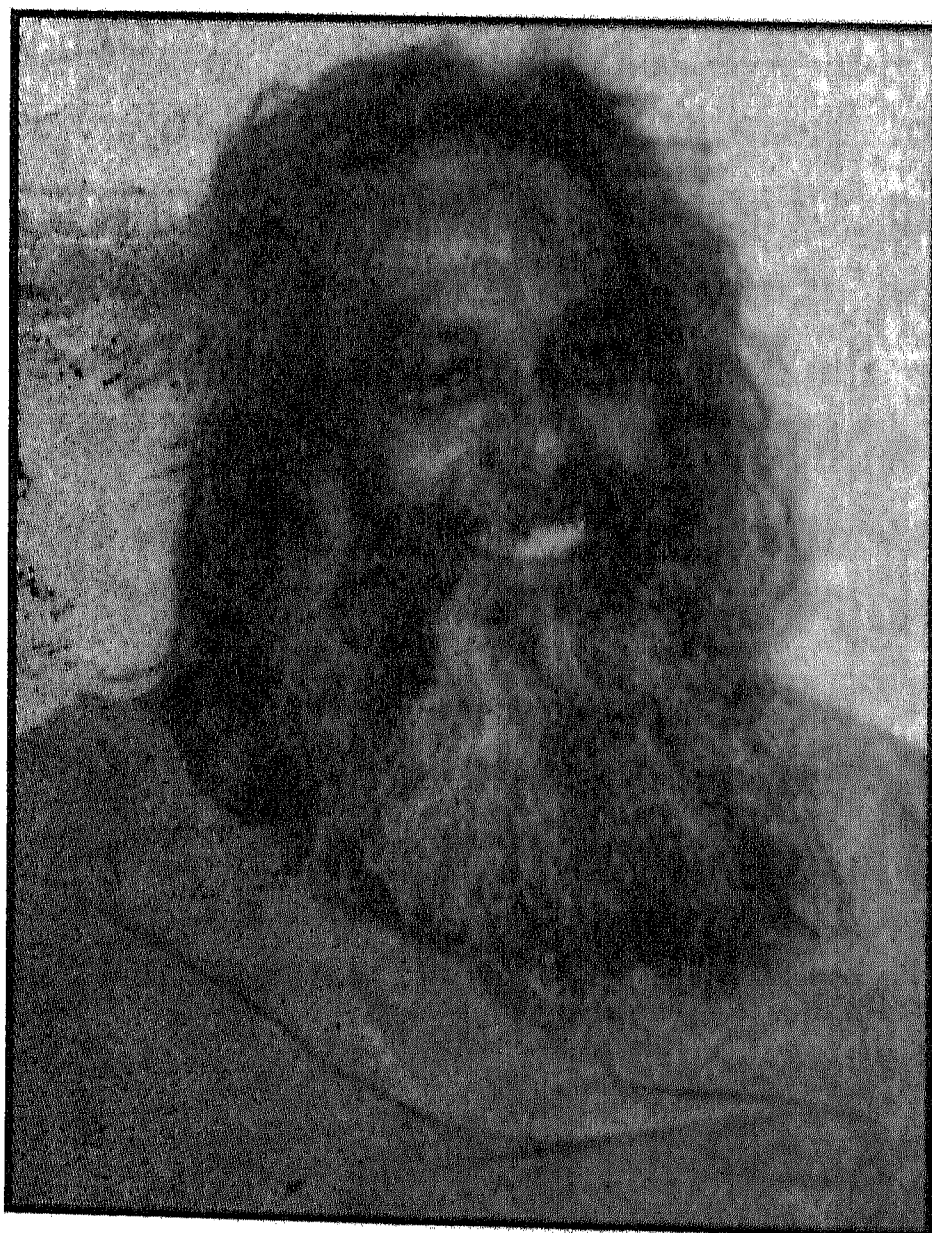
So far as our knowledge is concerned he is a mystic and well-versed in Esoteric texts relating to the worship of Shakti, but he did not put up any show in this regard. He is practising Sidha Vidya and giving medicines, oils etc. General public and different type of patients are coming in large numbers for his cordial treatment. This sort of treatment helped to improve the financial position of the Ashram. Apart from his social services he is continuing the fairs and festivals, conventional rituals etc., of the Ashram without any break. He introduced a new system as per Tamil custom i.e. special pooja to Ambal (Shakti) on every full-moon day. Off and on he used to conduct symposiums, invite learned men on special occasions to deliver lectures on Indian Mythology so as to enable the devotees to have a first hand knowledge in regard to the holy faith.

From the inception of the Lalithananda's Ashram at Pasumalai and Vadarevu, they are being maintained by separate managements. Some efforts were made previously to amalgamate and bring them

under one management, but that was not materialised. Arulananda Swamy contacted the management of Pasumalai Ashram and succeeded in his efforts. Now these two institutions are under his control and are being maintained well. He has undertaken some developmental works at Pasumalai also.

He established Ganesh temple at the Vadarevu Ashram. Apart from it, he erected a gigantic idol of Ganesh in South Eastern side of Ashram. It is attracting the attention of the persons approaching from main gate. He is performing daily Homas to Ganesh with oblations. Apart from daily homa, he is performing special poojas with homa on festival days. He is feeding daily some fifty to one hundred persons through out the year. In other temples Government introduced 'Nityannadana' daily feeding scheme which was welcomed by one and all. Alas! There was no such scheme here or sponsored by any group or association. But, the daily feeding is being continued single handedly by Arulananda Swamy in both the Ashrams viz. Pasumalai and Vadarevu.

PHOTO OF ARULANANDA



EPILOGUE

We have written this small book to say something about Lalithananda and Sage Lauder from their origin and help their believers to have a better understanding, scientifically about them. They are endowed with superior qualities which we find in God-heads. It is not an easy task to convince the reader with concocted or uneven stories in such a brand new cases. However, we have tried our level best with the grace of Lalithananda to explain for the convenience of the reader. We have full confidence in the material of Ethereal nature supplied in this book will definitely help the reader as well as His believers to have a spiritual upliftment provided they practise "Positive thinking".

Lastly, we pray both Lauder and Lalithananda to focus the rays of their grace upon all those who come across this book.

The Goras

ADDENDUM - I

(With reference to Para 1 of Chapter II)

Among the elders the Late A. Gopala Sarma regarded L.A. as incarnation of Subrahmanyeswara Swamy. He wrote more than 100 devotional songs in praise of Him. Further he wrote the following "Ashtottara Satha Namavali" (108) to perform pooja for Lalithananda Swamy.

ADHANGA POOJA

Om Sri Lalithanandaya Namaha - Padau Poojayami

- " " Lavanya Vigrahaya Namaha - Gulbhou Poojayami
- " " Subrahmanya Avataraya Namaha - Janghai Poojayami
- " " Yathiroopa Dharaaya Namaha - Jahnavi Poojayami
- " " Yathijana Sevithaaya Namaha - Ooru Poojayami
- " " Utthama Purushaaya Namaha - Katim Poojayami
- " " Odana Priyaaya Namaha - Udaram Poojayami
- " " Omkaraaya Namaha - Naabhim Poojayami
- " " Audaryaaya Namaha - Vakshasthalam Poojayami
- " " Karunalayaaya Namaha - Baahun Poojayami
- " " Deena Vathsalaaya Namaha - Kantam Poojayami
- " " Nityanandaaya Namaha - Vakthram Poojayami
- " " Yagna Priyaaya Namaha - Dantham Poojayami
- " " Sidha Rajaaya Namaha - Naasikan Poojayami
- " " Jnana Netraaya Namaha - Netram Poojayami
- " " Sankaraaya Namaha - Sirah Poojayami
- " " Lalithananda Sadguruve Namaha - Sarvangaani Poojayami

ASHTOTTARA SATHA NAMAVALI

Om Asarana Saranaaya Namaha - Lalithananda

- " Aasritha Vathsalaaya Namaha
- " Aarthajanaava Naya Namaha
- " Aagamagnaaya Namaha
- " Ihapara Dayakaaya Namaha
- " Ibha Vakthraanujaaya Namaha
- " Ishta Siddhi Pradaayakaaya Namaha
- " Eethi Bheethi Haraaya Namaha
- " Eswara Sannibhaaya Namaha
- " Eedaneeyaaya Namaha
- " Uthama Purushaaya Namaha
- " Utsava Priyaaya Namaha
- " Utkrushtaaya Namaha
- " Oorjitha Keerthaneyasya Namaha
- " Oormiharasya Namaha
- " Ruju Roopaaya Namaha
- " Rujumarga Pradarsakasya Namaha
- " Enankadharaa Paraavatharaya Namaha
- " Eka Lingaaya Namaha
- " Odana Priyaaya Namaha
- " Omkaraaya Namaha
- " Aushadha Karaaya Namaha
- " Aushadha Akaraaya Namaha
- " Audaryaaya Namaha
- " Angada Haraaya Namaha
- " Anga Lingaaya Namaha
- " Kamaneeyaaya Namaha
- " Karunalayaaya Namaha
- " Kali Kalmasha Haraaya Namaha
- " Guru Moorthaaye Namaha
- " Guhya Gnana Swaroopaaya Namaha
- " Guru Guha Moorthaye Namaha

- " Ghora Paapa Vimochanaaya Namaha
- " Gnana Gneya Gnaatru Roopaaya Namaha
- " Chithswaroopaaya Namaha
- " Chidanandaaya Namaha
- " Chetana Chaitanyaaya Namaha
- " Chaathurvarna Vidhayakaaya Namaha
- " Chathra Samrakshanankitha Kankana Dharaaya Namaha
- " Chini Chinyaadi Sunaada Vilolaaya Namaha
- " Janmaanthara Karma Nibarhanaaya Namaha
- " Tamkrutha Ghambheera Vachaasuhridaye Namaha
- " Dundi Vinaayaka Pooja Parayanaaya Namaha
- " Theevra Thapasthithaaya Namaha
- " Theekshana Moorthaye Namaha
- " Thadrupaaya Namaha
- " Thrikaalajnaya Namaha
- " Dharma Devathaaya Namaha
- " Dharma Niroopanaaya Namaha
- " Deena Vathsalaaya Namaha
- " Daya Nidhaye Namaha
- " Daaridrya Naasanaaya Namaha
- " Dainya Vimochanaaya Namaha
- " Devaalaya Nirmaana Praveenaaya Namaha
- " Dharancesura Varaaya Namaha
- " Nirmala Roopaaya Namaha
- " Nithyaanandaaya Namaha
- " Niravadyaaya Namaha
- " Parama Purushaaya Namaha
- " Pathitha Pavanaaya Namaha
- " Parama Hamsaaya Namaha
- " Parama Bhaktaaya Namaha
- " Budha Roopa Dharaaya Namaha
- " Budhajana Sevithaaya Namaha
- " Bhukti Mukti Sandhaathre Namaha
- " Mahaneeyaaya Namaha

- " Mahimaa Pradarsakaaya Namaha
- " Mangala Karaaya Namaha
- " Moorthi Thraya Moola Roopaaya Namaha
- " Mathonmatha Pisaacha Vidaranaaya Namaha
- " Mantra Tantra Praveenaaya Namaha
- " Yagna Priyaaya Namaha
- " Yagna Vidhayakaaya Namaha
- " Yagnesaaya Namaha
- " Yatyaasrama Samstithaaya Namaha
- " Yathijana Poojithaaya Namaha
- " Raaga Dvesha Vinasakaraaya Namaha
- " Laavanya Angaya Namaha
- " Lalitha Aaradhana Thatparayana Namaha
- " Lakshaarchana Supriyaaya Namaha
- " Vibhudaasritha Paada Sarojaaya Namaha
- " Saiva Dharma Priyaaya Namaha
- " Sankaraaya Namaha
- " Sruthi Hitha Punarudhaarakaaya Namaha
- " Sarvanga Sundaraaya Namaha
- " Sidha Rajaaya Namaha
- " Sarva Dharma Sahaneeyaaya Namaha
- " Satswaroopaya Namaha
- " Sarvasramaaya Namaha
- " Sarvajana Sammohinya Namaha
- " Sarva Bhoothanthargathaaya Namaha
- " Sarva Bhootha Hitha Karaaya Namaha
- " Sarva Vedaantha Samvedyaaya Namaha
- " Sangeetha Priyaaya Namaha
- " Shadchakra Stithaaya Namaha
- " Shadaishwarya Samyuthaaya Namaha
- " Shanmukha Aparavatharaaya Namaha
- " Hari Hara Bedha Viduraaya Namaha
- " Hara Kulisaankusadi Sulakshana Lakshitaaya Namaha
- " Kshamaguna Sushobhitaaya Namaha

- " Kshema Karaaya Namaha
 - " Vadarevu Ashramavasa Priyaaya Namaha
 - " Thaniyelu Tripura Sundari Pooja Parayanaaya Namaha
 - " Gaayatri Shanmukha Satha Rudra Chamundyaadi Bahumukha
Yaaga Nirvahana Panditaaya Namaha
 - " Pasumala Nitya Nilayaaya Namaha
 - " Parameswaraaya Namaha
 - " Lingarupa Dhaarinye Namaha
- Om Sri Sri Sri Lalithananda Parama Gurave Namaha

NEERAJANAM (Telugu)

Ananda Neerajanam Deva Neeku
Ananda Neerajanam

Aganitha Gunaganya - Sri Subrahmanya
Neekananda Neerajanam

Charu Sundara Roopa - Maara Haruni Bapa
Cheri Mammula Brova - Aaru Mogamula Deva
Ananda Neerajanam

Guru Padamula Pattithi - Nenipudu
Sadguru Padamula Pattithi
Arishadvargamula Hariyinchagalayatti
Guru Padamula Pattithi
Guruterigi Manasu Karpoorambuga Chesi
Sthriramaina Bhakti Jyothini Nilipi Neekidithi
Ananda Neerajanam

Deva Deva Brovara - Mamu vega
Deva Deva Brovara

Devasena Valli Hridaya Chora Ra, Ra
Deva Deva Brovara

Vaasiga Pasumala Dasa Hridaya Nivasa
Dosi Loggithineesa Pasumaladri Nivasa
Ananda Neerajanam

Just Elucidation

The normal procedure adopted by other temples towards the performance the pooja is applicable here. We worship Lalithananda with various items to please Him.

- a) Variety of sweet scented flowers of different colours - to achieve a grand success in life.
- b) Abhishekam with honey or holy water from any river - for prosperity.
- c) Abhishekam with Vibhudi - to cut down the enmity.
- d) Abhishekam with fruit juices - to acquire landed property.
- e) Abhishekam with tender coconut water - to get rid of poverty.
- f) With rose flowers - to have perfect health.
- g) With cow milk & curd - for harmonious marital life.
- h) With kumkum - for prosperity & welfare of children.

The following stanza confirms the capacity of Subrahmanyeswara Swamy -

*"Sarvabheesta Pradam Tasya, Mahapataka Nasanam
Subrahmanya Prasadena Apamrityu Vinasanam
Ayurarogyam Aiswaryam Putra Poutra Pravardhanam
Nagadosha Haram Chaivam Sarva Sampat Sukhavaham"*

The worship of Subrahmanyeswara Swamy will fulfil all wants wipe out all sins, prolong life for indefinite period after smashing the untimely death, sanction everlasting prosperity and happiness. Apart from materialistic wealth and experience, He will cause to the liberation of soul from bonded matter. This is short account of Subrahmanyeswara Swamy.

ADDENDUM - II

THE NAGAS

With reference to Para 1 of Chapter IV

Lord Krishna said that "He is Anantha" among the Nagas vide 29th stanza of Chapter X in Bhagawat Gita.

"Ananthaschasmi Naganam"

It is reliably learnt that the snakes are of two categories. Of them one is poisonous and called as Serpents. They are hostile and dangerous to the humans. They live in the snake holes or ant hills on the earth. The snakes which we see on the earth are serpents only. They are mortals like other living creatures on the earth. The other kind of snakes are called 'Nagas'. They are not poisonous. They are generally kind and generous towards humans. As seen from the Puranas/ancient books, their orbit is far from earth and it is called "Nagaloka"/"Pathala". The Hindus worship the second category and call them as "Naga Devathas" i.e., Snake Gods. They can take any form they like in exigencies.

According to the ancient books, the stalwarts among the Nagas are 1) Vasuki, 2) Takshaka, 3) Iravata, 4) Dhanunjaya, 5) Karkotaka, 6) Sanka Bala, 7) Anantha and 8) Sesha. The eight Nagas are stated to have been the origin of entire Naga population. The Nagas relating to the family of Anantha will not move at all on the earth. The Nagas related to other categories will move weekly once as detailed below :

- | | | | |
|----|-----------|---|------------|
| 1. | Sunday | - | Takshaka |
| 2. | Monday | - | Sanka Bala |
| 3. | Tuesday | - | Karkotaka |
| 4. | Wednesday | - | Vasuki |
| 5. | Thursday | - | Iravata |
| 6. | Friday | - | Dhanunjaya |

7. Saturday - Sesha

The colours of the snakes as mentioned above are :

- | | | | |
|----|----------------------|---|----------------|
| 1. | Takshaka & Karkotaka | - | Black |
| 2. | Anantha | - | Gold |
| 3. | Sanka Bala & Sesha | - | White |
| 4. | Vasuki | - | Kapila (Brown) |
| 5. | Dhanunjaya | - | Red |
| 6. | Iravata | - | Ash |

In addition to the above, the famous vicious circle of Kaleeya, Dhrutarashtra etc., were also among snake world.

The birth of Snakes and Eagles is peculiar. They were born to Kasyapa Prajapathi and his consorts Kadruva and Vinutha.

SURASA - THE NAGA MATHA

Surasa was the Naga Matha. She has been referred in Valmiki Ramayanam vide stanzas 145 to 160 of Pradhama Sarga in Sundara Kanda. Hanuman was engaged by Rama to search for Sita. In his mission, Hanuman was flying over the sea on his way to reach Lanka. The Holy spirits and petty Gods were watching inquisitively about the movement of Hanuman. They decided in their communion that Surasa, the Naga Matha should be entrusted to test his capacity by all means. Accordingly, she was assigned to complete the job successfully. The Naga Matha came across his way in the form of a dreadful demon with wide opened mouth in abnormal size. She said to Hanuman that she would eat him as a hot-cake. She further said that he was (Hanuman) given as food by Suras to her. She directed him to be ready as food for her. On hearing Naga Matha, Hanuman informed her about his mission in a very humble way. He said that he would return immediately after knowing about the whereabouts of Sita. "Believe it as true", he said. Surasa said that nobody could over-power her. If she desires she can take him as a prey. Hanuman grew angry on hearing her and overexposed

himself so as to show his might before her. Surasa too overgrew her mouth to an abnormal size to threaten him. They both developed and enlarged their bodies in a competitive spirit. After some time, Hanuman used his intelligence and stopped to grow further. He reduced himself to the size of a thumb and passed through her mouth and came out of it. He identified Surasa as Mother Universe and prayed her from skies. His prayer runs :

*"Pravishotsmi Hithe Vakthram Dakshayini Namostute
Gamishye Yatra Vaidehi Satyam Chasi Dwaramtava"*

In his prayer, Hanuman used the word "Dakshayini" as a token of her identification. This episode was taken as witness and confirmation that Surasa - Naga Matha is no other than Parashakti.

ANANTHA - THE HEAD OF THE NAGAS

Anantha is the head of the Nagas. The literal meaning of Anantha is 'endless'. There is no end to him. He is omni-potent and omni-present like the infinite power. He has several heads. He bears the earth on his head. Hence he is called 'Dharanidhara'. Therefore, the Nagas related to the family of Anantha do not come to earth. Sesha is the bed to 'Lord Vishnu'. He is kind and generous to human beings on earth and other living creatures. Because of his characteristic qualities he is applauded much.

VASUKI

There is another Naga. The greatest of the great Nagas - Vasuki. He is being treated as an ornament to Lord Siva. Because of him, the Lord is popularly known as Nagabhushana and praised as such by one and all. Adi Sankaracharya praised Vasuki as Nagendra. This Nagendra blesses all with his blissful eyes from and around the neck of Lord Siva. He is kind and generous to humans and other living beings. 'Vasuki', Sesha and Anantha with their 'Satvaguna' attained the love of God and secured the top-

most position before God. Even then (irrespective of their status) they are very humble. They did not exercise or waste their energy in filthy affairs like Kaleeya, Karkotaka and Takshaka. Vasuki, the great Naga used his services while churning the mythological milk sea by the Demons and Angles.

MYTHOLOGICAL VERSION OF NAGAS

There spread many mythological stories about Nagas. It is widely believed that infertility, blindness, dumb and deaf etc., are the bad effects of the displeasure from Nagas. People believe that the worship of Naga Devathas is a must to overcome any such serious ailments or hardships. Most of the Nagas are Saivites. It may be the cause for existence of their idols mainly in Siva temples. However, the worship of Naga Devatha is encouraged on par with Saivism. The worship of Lord Subrahmanyeswara Swamy gives good results against the bad effects of Naga Dosha. In all such cases, it is better to have shelter at the feet of Subrahmanyeswara Swamy for solace.

NOTE : This additional material is given to facilitate the devotees of Lalithananda to have better information, since, Lalithananda was first found in a snake form by Forest Officer at Pasumalai.



ABBREVIATIONS

L.A. : Lalithananda
M.M. : Mandana Misra
S.S. : Subrahmanyeswara Swamy
C.K. RAO : C. Kutumba Rao
R.C. : Ramachandraiah
GORAS : (Go) pala krishnaiah

(Ra) manamma

GO + RA = GORA (to make it plural 's')
GORAS Couple.

Copies : 1000

Printed at

SAI SRI PRINTERS
Ameerpet, Hyderabad - 73.
INDIA.

